

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CONTENTS

EDITORIALS: Note and Comment.....	193-197
TOPICS OF INTEREST: Death: an Episode or the End? by Francis P. LeBuffe, S.J.	
Consumers and the NRA by Floyd Anderson—The Press and the Motion Pictures by Stuart D. Goulding—Polish Immigration a Century Ago by Richard J. Purcell..	198-204
EDUCATION: Are Secular Universities Reactionary? by Dan W. Gilbert.....	205-206
SOCIOLOGY: Hystericalization by Jerome Blake.....	206-208
WITH SCRIP AND STAFF by The Pilgrim.....	208-209
LITERATURE: The Equivocal Ethics of Current Fiction by Camille McCole.....	209-211
REVIEWS OF BOOKS ..211-213 ..COMMUNICATIONS ..213 ..CHRONICLE ..	214-216

### The Trade of War

ON Christmas Eve, 1930, addressing the Cardinals in Rome, the Holy Father took for his theme the peace of the world. "The glory and the duty of this apostolate of peace lies principally with Us, and with all who are called to be the ministers of the God of peace," said the Vicar of Christ. But he at once added that every Christian must also take part in this apostolate. "Herein, also, is a vast and glorious field for all the Catholic laity whom we unceasingly call upon to share in the apostolic work of the hierarchy."

Three years have passed since that Allocution was delivered. Assuredly, the Holy Father was not dealing in mere rhetorical flourishes, for that is not the wont of the Vicar of Christ. He wished us to take his words, if not precisely as an apostolic command, surely as an invitation which no Catholic can fail to answer. But have we answered it in this country? Have we been able to chronicle the formation of peace societies in our schools, or even in our colleges and universities? Many of our teachers, no doubt, have attempted to preach the Holy Father's message of peace, but, as far as we know, they have been sustained by no concerted movement. Nor have we witnessed any extraordinary awakening of interest in our Catholic international peace society, or any striking increase in its membership. To us it seems that here and there a solitary voice presents the position of the Catholic Church on war, and the rest is silence.

Our apathy is causing us to lose ground which will later be regained with difficulty, if it is ever regained. Almost every day we can read of peace societies directed by the non-Catholic groups, or owning no religious affiliations. Their power is growing, but, unfortunately, they frequently use their influence to favor projects which we Catholics cannot approve, and to propagandize principles which are

at variance not only with Christianity but with the natural law as well. It will not do for us to stand aloof, pitying their ineptitudes, and condemning their errors. They at least are actively trying to do something to make the horrors of war more remote, while we who have principles of value to preach stand idle in the market place. When the time comes for us to take action, we shall be found but poor champions, unable to use the arms that have rusted because of our sluggishness.

Day by day it becomes increasingly apparent that in this age war has become a profitable, world-wide trade. Disarmament conferences have consistently ended in vague phrases that please the ear of hope, but in reality mean nothing, and this most disappointing conclusion is not invariably due to difficult and complicated reasons of state. Or if such reasons appear to exist, there is good cause to believe that they have been manufactured and given a semblance of truth by skilled agents, working openly or through devious secret channels in the interests of the munition manufacturers. Writing in the London *Month* Father Keating, S.J., states, and very correctly in our judgment, that the failure of the recent disarmament conference can be traced to "powerful moneyed interests," or, in other words, to the munition manufacturers in all the nations which sent delegates to the Conference, and to the international bankers who act for them. These interests "have determined that provision for war shall not be interfered with, and, though intermittent protests have been made by Genevan delegates, there has never been assembled there a sufficient number of men, equally honest and powerful, to check and control this sinister influence."

Congress now proposes to conduct an investigation of these "powerful moneyed interests." Catholics will pray that their schemes to profit by the destruction of armies, navies and of whole nations, will be unmasks, and, what

is of greater importance, frustrated. There is no reason why we Catholics should not, in the phrase of the day, "make a political matter of it," for the Congressional elections will soon be upon us, and it is Congress which makes the appropriations for war, and for preparations for war. What will our attitude be?

Obviously, if we take the words of the Holy Father with the proper degree of seriousness, it must be the attitude of apostles of peace. We are called to share in the apostolic work of the hierarchy, and an apostolate has nothing in common with ignorance or apathy. If we can do nothing else, we can exercise our right of petition as American citizens, and let our Congressmen and our Senators know our demand that the war mongers be no longer permitted to propagandize for war, or the makers of munitions in this country to continue their unhallowed trade of trafficking in men. That much at least everyone of us can do. Pitched on a firm note, the voice of twenty millions will not go unheeded.

### The Pound of Flesh

SOME weeks ago the Court of Appeals of New York handed down a ruling in a case which arose under what is known as the Schackno law. This legislation, enacted to afford relief to thousands of guaranteed mortgage certificate holders, was almost by necessity extremely complicated. In addition, some of its clauses seemed to deal a trifle harshly with those who would not approve the majority organizations which the law authorized. As securities whose real or possible values amounted to hundreds of millions were at stake, the minority at once challenged the constitutionality of the legislation.

The Court sustained the law on the broad ground that it safeguarded all substantial rights, and was reasonably adapted to its purpose which, in substance, was to save as much as possible for the largest number of security holders. True, it did postpone the enforcement of certain obligations for a time, but in an emergency, insistence upon these obligations would only make a bad case decidedly worse. "Unreasonable insistence upon contractual rights may work serious injury to the economic welfare of all the people," said the Court. "The statute must be judged in the light of that fact."

That observation is all but universal in its application. The Romans had a maxim expressed by Cicero in the phrase *summum ius summa iniuria*, "the strictest application of the law often causes the most serious wrong," and Terence had earlier expressed the same idea, *ius summum saepe summa malitia est* "strictest law is oft the highest wrong." Underlying the thought of both poet and philosopher is the persuasion, which all men own in their finer moments, that it is often better to give than to retain, nobler to relinquish what is our own than to demand it to the detriment even of an enemy.

These hard times have taught our courts humanity, and have schooled even the dry-as-dust pedants at the bar with a kindlier philosophy. Time was when the stern majesty of the law insisted that obligations which arose from con-

tractual rights be paid forthwith, even if the cost were the wrecking of a life or a career. But we are all beginning to realize that to temper justice with charity is not to destroy justice but to establish it on a firmer basis.

### A New Deal for Cuba

THE proposed treaty by which the famous Platt Amendment will be abrogated when it is ratified by the Senate marks a continuance in the "good-neighbor policy" by which President Roosevelt announced he will be guided. This amendment to a War Department Appropriations bill, written by a now almost-forgotten Connecticut Senator in 1903 and incorporated by treaty in the Cuban Constitution, has been a source of almost endless trouble in our relations with Latin America, and its departure is good riddance. The *New York Times* comments on its abrogation as a merely verbal concession to Latin sentimentality, thereby missing the whole significance of the event. It is precisely that obsession about sentimentality that has vitiated our relations with South and Central America for many years.

The objection to the Platt amendment was based on anything but sentimentality: it was rather logicality. Cuba and the rest of the Latin world know very well that we shall continue to intervene in their countries for the protection of American lives and property; that will always be done when the offending country is not too big to try it on, and it is a sort of recognized international right of the larger nations. But the Platt Amendment was something else again. It elevated the practice into a principle and that made it important. To talk about this objection as sentimentality is to live in a sort of Alice's Wonderland, as far as Latin America is concerned. To Latin America a principle is always more important than the most imposing fact. Practice with it may be as varied and contradictory as you please, but as long as the principle is right and sound and you accept it, then you are accepted by them.

This is why we have always said that only Catholics can really deal with Latin America with true understanding, for the Latin American temperament is simply a result of Scholastic philosophy, which grew up in the Catholic Church and fashioned in its turn the Latin mind. To the so-called "Anglo-Saxon" or practical mind, it has always seemed stupid to haggle over a principle when the practice was right, and incomprehensible to tolerate wrong practices while being content with verbal adherence to a principle. Yet the Platt Amendment's end was hailed with such extreme joy in Cuba and elsewhere, not because it really meant an end of all North American interference in Cuba, that would be too much to hope for, but because the intellectual wrong, which was intolerable, was righted. That is also the reason, for example, why the Sheffield policy in Mexico would ultimately have proved the right one, and why it was resisted with such fury by Calles: it sought to establish a principle of right, leaving the details until later, but precisely a principle which would have curbed the greed and intolerance of usurping military

politicians. The Morrow policy proposed merely a series of "deals" and settled nothing.

It may seem captious and even childish to fight for abstract principles, when you are losing all your material possessions, but the habit is ingrained in the Catholic consciousness and is merely a result of using one's reason. It is the American policy which is sentimental, and the other which is rational. But then it has always been our American habit to forget all about reason in practical affairs, which makes the Latin "temperament" seem to us so bizarre when it insists on doing just that. It is an inheritance of the Protestant Reformation, which rejected reason out of religion, and therefore out of personal conduct. That poison did not touch the Latins, or hardly at all, and that is the reason why we never will be able to get along with our neighbors to the South until we begin to understand the Catholic intellectual heritage which is behind all of them, no matter how anti-Catholic they may seem to be. It may be that President Roosevelt, or his advisers, will have been the first to have recognized this important fact.

### M. Litvinov and Security

**E**ASE from much suspense and speculation was achieved by the unexpected turn taken by the address of Maxim Litvinov on the second day of the World Disarmament Conference. Total, immediate, and universal disarmament was formerly the shining gauntlet he had flung down to that round table of harassed knights, knowing full well that none of them would dream of picking it up. At that time, security was a poisonous concept, nurtured by super-bourgeois France. Today, M. Litvinov's first sentence proclaims: "The question before us is not one of disarmament itself, since that is only a means to an end, but of guaranteeing peace." All States are invited to cooperate, thus curbing "aggressively inclined Governments." A permanent body, safeguarding an organized scheme of security, is suggested.

As for the sanctions for this security, M. Litvinov is as conveniently vague as any of his diplomatic confreres. The proposal, however, drags the impending peril of war brutally out into the open. It warns against exclusive pacts and military alliances. It takes the French disconcertingly at their own word. It demonstrates, moreover, the truth that a radical nationalism is bound to result in a situation that gives an opening to Communism to take charge of the world of affairs.

What further motive might impel this change of front? This sudden jilting of the clinging maid of disarmament comes at a time when world opinion is being mobilized against the private manufacture of munitions. Titanic and tentacular, however, as are the private arms manufacturers, the Vickers-Armstrongs or the Schneider-Creusots, the Soviet governmental manufacturing concern may well claim an honored place in their ranks, since it has at its disposal what they might crave but not possess, the regimentation for food and labor of half a continent, the open and official subordination to arms manufacture of an entire

national economy, devoid of any competition with private profit.

For the pursuance of this super-capitalistic industry in death-dealing devices, the Soviet Government needs credits, peace, and the world's good will. Disturbing, therefore, is the appearance at this feast of arms manufacture of a possible handwriting on the wall, in the shape of a blunt denunciation of "the production and traffic in the engines of death" by the chief delegate of the United States at Geneva, Norman H. Davis, who calls upon the nations of the world to join hands in suppressing this evil. With "security" as a slogan, there abides still a reason for the mass production of armaments; but with the private arms traffic in disrepute, it is but a step towards discrediting the Communist Governmental enterprise as well. Ostensibly aimed at Germany and Japan, "aggressive" nations, this plea for "security first" may be a prudent measure of self-protection for Russia's primary industry.

### The Church of Maryland Celebrates

**I**N no other way, amidst no other setting, could the growth of the Catholic Church in the United States have been more fittingly dramatized than at the Pontifical Field Mass, celebrated on May 30 in the Baltimore Municipal Stadium by the Most Rev. Michael J. Curley, D.D., Archbishop of Baltimore, in commemoration of the three-hundredth anniversary of the founding of the Catholic Church in Maryland and the one-hundredth anniversary of the birth of James Cardinal Gibbons. The ever-fascinating story of the development of the American Church from its humble colonial beginnings was told in rich variety of narrative, imagery, and fact by the preacher of the occasion, America's foremost Church historian, Dr. Peter Guilday, of the Catholic University of America.

Said one poor country-woman, who had traveled from afar, and marched since early morning in the parade, as she sank to her knees to praise God that she had lived to see such a day: "When you see all this, you can only say that the Catholic Church can do *anything!*"

With startling simplicity, the continuity between past and present was recalled by the long line of Jesuit priests and Scholastics who led the parade as it entered the Stadium, and passed before the assembled members of the Hierarchy, the Apostolic Delegate, the Governor of the State and Mayor of the city, and many other dignitaries. The presence of the Jesuits upon this occasion, unusual in such a form, was at the special request of the Archbishop of Baltimore, as a tribute to the memory of Father Andrew White, who had first offered up the Holy Sacrifice of the Mass in the Colony of Maryland, and to the line of his missionary successors. Every element that had concurred in the upbuilding of the greatness of the American Church was represented in that throng of 70,000 to 80,000 souls, with its colors varying from the austere brown of the Franciscan to the old-world costumes of St. Wenceslas Bohemian parish and the gay caps and capes of innumerable children. Maryland's Catholicism, in time and space, was poured out that it might lift up its voice

and hearts in unison with the voice of its Archbishop.

Earlier ages, the dawn of Christianity itself, were recalled by the chanting in unison of the Gregorian Mass by 8,000 children prepared and led by the Rev. Leo J. Barley, Director of Music for the Archdiocese of Baltimore. To Father Barley, as well as to the indefatigable Father Louis T. Vaeth, Archdiocesan Director for the Missions, must be assigned a lion's share in the imposing achievement of Baltimore's Tercentenary celebration. The special blessing of Pope Pius XI, and the congratulations of President Roosevelt, came as a fitting close to another of those events which bear overwhelming testimony to the fact that the Catholic Church is bound up with all that is great in America's past, present, and future.

## Note and Comment

### Catholic Film Judgment

**F**RENCH Catholics are determined to leave no stone unturned in the battle against the immoral film. One of their activities is the Catholic radio and cinema weekly, *Choisir* ("Choice"), published in Paris (65-bis, rue du Rocher, Paris, VIII). The motto of the magazine explains its rather singular title: *Vivre c'est choisir*: "Life consists in choosing." Hence it plans to make its readers very much alive. Combined with an exhaustive and detailed weekly radio bulletin is a weekly judgment on current films. With Gallic precision, three elements are scrupulously separated in each judgment: the story of the film; its esthetic character; its morality. The esthetic character is treated with complete detachment from the moral aspect: merely from the technique of the drama and of production. Six symbols are used in the moral scale: P, for school children; S, for family entertainments (*salles familiales*); T, not fit for all family entertainments, but may be seen in certain family groups; R, to be "reserved" for older and more formed characters; I, the film is doubtful (*inquiétant*); M, to be flatly condemned. *Sérénade à Trois* ("Design for Living") is breveted with an M. Clean films are given a generous degree of advertisement, every possible commendation being offered to the productions and to the actors who meet the standard. While the methods of French Catholics in handling their own problems may readily be transplanted to this country, we can agree upon the need of a keen insistence, in the training of Catholic youth, on the faculty of "choice" as a privilege, not a burden or handicap.

### Fomenters of Strife

**S**I X thousand dead: lost by the Paraguayans in their attempt to turn the Bolivian flank on May 24! If but a fraction of this estimated number is correct, it is enough to cause the whole civilized world to ask with horror: "Who is responsible for this holocaust of life, youth, and the future of a nation?" With deadly accuracy, the figures offered by the newspaper *El Imparcial*,

of Santiago, Chile, quoted in the *New York Times* for May 25, point to the fomenters of war and bloodshed. Heartless internationalism invests the attitude of the nations as one by one they group themselves, like vultures, around the corpses of the slain. Colt machine guns and Winchester ammunition, air bombs, and equipment are provided by the United States. Great Britain has at her command the Vickers-Armstrong firm, which has provided guns and equipment for 80,000 men. France has sent her quota to both nations through the Schneider-Creusot firm, of shells, bombs, and airplanes. Belgium, Holland, Norway, Spain (from the Oviedo factories), Czechoslovakia, all are in on the game. No wonder, then, that President Roosevelt warns, in his message on the munitions traffic for May 18, that "the private and uncontrolled manufacture of arms and munitions and the traffic therein has become a serious source of international discord and strife." Says the President: "International action is necessary." International as well as national Catholic action in the matter is necessary, which can well take its present form by upholding the Administration in its courageous attempt to stop this immediate evil, and to lay plans for a permanent restraint on the speculators in human lives, by the American representation at the World Disarmament Conference.

### Manhattan Melodies

**F**EDERAL officers in the New York district are currently reported to have warrants in their pockets for three elusive Broadway characters. One "Puggy" Aronson, his fellow in crime, a shadowy lad known only as "John Doe, alias Sam," and a third gentleman whom the police with painful politeness are forced to refer to as "Mr. Greenburg" are all accused of secretly printing the lyrics of the latest popular songs and of unlawfully hawking them at a dime apiece on the sidewalks of New York. This last phrase reminds us that for the first time Mr. Al Smith has recently told the complete story of his own famous theme song. According to Mr. Smith, he got tied up with the ditty as far back as 1920. The Democratic Convention meeting at San Francisco that year finally nominated Cox and Roosevelt, but long before the Convention assembled the New York State delegation had vowed to name "the Governor." To stimulate enthusiasm it had brought along an Italian band which, after years of marching in the joyous parades of Avenue A, was fully supplied with the East Side's favorite music—the Italian melodies, the Harrigan tunes, and all the rest. Carefully instructed to unlimber a crashing and brassy bit of music as soon as Governor Smith's name had been placed in nomination, the bandmaster was still scratching his head over "Funiculi, Funicula" and "Liberty Bell" or something else of the sort, when the closing words of the nomination speech suddenly gave him a new inspiration. "You will choose our candidate," said Bourke Cockran, "or we will take him back to the sidewalks of New York and elect him Governor again." At these words the Sousa from Avenue A leaped to his feet, gestic-

ulated wildly at his men, and hissed a frantic order. The players hastily flipped over the pages in their music books, raised brass and woodwinds to lip, and burst into the swinging old waltz—a motif that was to recur again and again during the next twelve years: angrily at Madison Square, triumphantly at Houston, and grimly at Chicago.

**"East Side,  
West Side . . ."**

**B**UT the lilting melody about "me and Mamie O'Rorke" is not the only song referring to old New York that has become world famous. Mr. Smith's own sidewalks and his Oliver St. home, are, as everybody knows, on the East Side; but there is another song (it is also about a home on the East Side) that is older, better-known, and certainly dearer to millions. About 111 years ago, a young American then living in Paris found himself in pressing need of \$59 to pay his back rent. Fortunately, just at that juncture the Covent Garden people offered to produce "Clari"—an operetta he had been dawdling over for a long time—if only he would finish it. To polish off his piece, the fellow needed one more song—a hit, if possible. And so, a bit hastily, he sat down at his piano and "adapted" the melody of a sad old Italian folk song that he happened to recall. Then, on the back of a used envelope, he jotted down some simple verses to fit his music and rushed his work off to the producers. Later, on the opening night of "Clari" his song won twelve encores. It has been sung millions of times since. The young man's name was John Howard Payne; his song was "Home, Sweet Home." And though few people are aware of it, the home he wrote about was a small vine-covered place on Pearl St. on the East Side of old New York, in the same part of town as Mr. Smith's Fulton Fish Market. On Memorial Day last week atonement was made for the full half century of neglect suffered by Payne's grave in Washington. The grave was piled high with flowers, sent by music lovers in every part of the world. Payne was born in New York City, lived as a child in Boston and East Hampton on Long Island, and later roamed the world. Historians fight over the location of his home, sweet home, but the East Hamptonites vociferously pooh-pooh the Pearl St. story.

**A Congress  
In Montreal**

**D**URING the week in which this issue will appear the old city of Montreal will be the scene of a grandiose celebration in which will take part the parishes of the East End of the town. Under the central direction, the Leagues of the Sacred Heart in each parish will join together for a whole week to promote the reign of Christ in the hearts of the individuals, of the family, and of the parish. Starting with a study meeting, the celebration will continue with a solemn triduum, including the consecration of the families and parishes of the city to the Sacred Heart, with a general communion on June 10. On that day, too, the "Day of Triumph," there will be a grand procession of the Blessed Sacrament through twelve streets of the district ending with Benediction, and the consecration of all

the Catholics of Montreal to the Sacred Heart by His Honor, the Mayor of Montreal, M. Camillien Houde. At this writing it is estimated that there will be no less than 100,000 persons in the procession, all of them men and boys. It must be remembered that in Montreal, and in French Canada generally, the League of the Sacred Heart, under the direction of Père Julien Senay, S.J., has made a particular appeal to the men, and in the ranks they have found the inspiration of a Catholic Action of a particularly exalted and energetic kind. Thus in many lands Catholic Action takes on its own color and form. But in all lands it has the common characteristic of a deep devotion to the personality of Our Lord.

**Nursing  
Schools.**

**A** RECENT issue of that excellent periodical of Catholic activity, *Hospital Progress*, contains some interesting figures on the tremendous work being done in this country and Canada in training nurses. In the United States, there are no less than 413 Catholic schools of nursing, and 74 in Canada, and twenty-three per cent of all the student nurses in the United States are in our schools, thirty-six per cent in Canada. Some of the most important figures concern the intellectual and religious formation of these nurses. Thus the trend of nursing schools to affiliate with universities and colleges is shown by the fact that ninety-six United States schools are thus affiliated, and thirty-one in Canada. Another consideration is clinical facilities. "It has been found," we are told, "that in the chief clinical divisions, the hospitals to which the Catholic schools of nurses are attached have been able in a very large proportion of instances to supply the necessary clinical facilities for the proper instruction of the student nurse." Strange to say, we are told that a formal course of religion in the curriculum has presented difficulties; but in spite of that, sixty-two per cent of the Catholic schools in the United States have such courses, and sixty-seven per cent in Canada. It should be a source of great gratification to our Catholic sisterhoods and to all our people that we have such a magnificent system.

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**A-CATHOLIC-REVIEW-OF-THE-WEEK**

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# Death: An Episode or the End?

FRANCIS P. LEBUFFE, S.J.

THE "primitives" are so much to the fore of late years that it is considered increasingly important to ascertain what are their views on vital questions. So to the primitives recourse shall be had on the question of after-death existence.

What do they hold regarding survival after death? Do they hold that death is the end? Or do they hold that death is an episode, ending, indeed, life in this world, but continuing it beyond the grave?

In his very valuable little book "Polytheism and Fetishism," M. Briault, C.S.Sp., translation by the Rev. P. Browne, makes some pertinent statements when speaking of the African primitives:

Just as the Negroes know of God and name Him, they also know that they have a soul and none of them doubts it. (Pt. II, Ch. VI, p. 90.)

All of them have a word for the soul, and if we ask them where the soul goes when the body is dead and cold, they raise a finger and say it has returned to God. Sometimes they assure us it has rejoined the other departed souls, those of the ancestors of the tribe, but there is no contradiction between reunion with the ancestors and passing first through God. (Pt. II, Ch. V, p. 84.)

There is a feeling of expectation, which has not escaped the Negro's mind, about everything that happens here. The natural law in his heart has a direct corollary in the sanctions he looks forward to in the other life. The rewards that follow good works have not perhaps excessively engaged his attention, but he holds that God will punish crimes, especially those of which he had been the victim. (Pt. II, Ch. VII, p. 103.)

In like manner the dean of Catholic anthropologists, Father W. Schmidt, writes definitely ("The Origin and Growth of Religion," tr. by H. J. Rose, Ch. XVI, sect. 4 (b), p. 275):

All primitive peoples without exception believe in another life. As to what it is like, they cannot all say; for instance, the Yamana [of Tierra del Fuego] declare that they do not know, and give that as the reason why they are so sad when any of their relatives die. Others hold that in the other world there is no distinction between the good and the bad. . . . But the great majority of them recognize such a distinction of good and bad in a future life. Their most definite opinions concern the future lot of the good; as to the fate of the wicked, they are often uncertain or vague.

Lest Fathers Briault and Schmidt be accused of theological prejudices, other authorities are cited. Sir James G. Frazer, author of "the Golden Bough," in his latest book (1933), "The Fear of the Dead in Primitive Religion," states distinctly:

Men commonly believe that their conscious being will not end at death, but that it will be continued for an indefinite time or for ever. . . . This belief in the immortality of the soul, as we call it, is by no means confined to the adherents of those great historical religions . . . it is held with at least equal confidence by most, if not all, of those peoples of lower culture whom we call savages or barbarians, and there is every reason to think that among them the belief is native. (Lecture I, p. 3.)

In any case I shall speak of the immortality of the soul in a much humbler sense as the indefinite persistence of personality after death. In that sense the belief in immortality has been remarkably widespread and persistent among mankind from the earliest times down to the present. (Ibid., p. 6.)

Dr. Shailer Mathews, too, will hardly be accused of a desire to vindicate traditional beliefs, and so his words at the beginning of "Immortality and the Cosmic Process" (1933) may have peculiar weight (p. 3):

It is difficult to estimate interest in immortality. Those who have denied that the human personality could survive death have not represented the general feeling of humanity. Belief in the future life has been all but universal. The dead have been supposed not only to exist, but to maintain the social order of the living. It was this belief that made ancient graves such rich treasure-houses for the history of human culture.

Moreover, if we go back beyond the primitive to prehistoric man, we find the same belief. Scott Elliot, speaking of the graves at Le Moustier and La Chapelle aux Saints, says ("Prehistoric Man and his Story," Ch. IX, p. 153): "It seems, therefore, quite unnecessary to doubt that the Neanderthalers had some sort of belief in another world." Of the Cro-Magnons, Henry Fairfield Osborn remarks ("Men of the Old Stone Age," Ch. IV, p. 305, 3rd ed.): "We must infer that the conception of survival after death was among the primitive beliefs, attested by the placing with the dead of ornaments and of weapons and in many instances of objects of food." In one of the latest books on this subject, "The Old Stone Age," by M. C. Burkitt (1933), we read (Ch. VII, p. 127) of these same Neanderthal burials: "At any rate the whole circumstances seem to imply a belief in some kind of an existence after death which, in that remote epoch, is surely amazing."

But the question arises at once: what are we to think of this practically universal belief? Is it objectively valid, i.e., a conviction based on the actual fact of survival? Or is it in line with many of the vagaries cherished by the primitives and that, too, precisely with regard to the mode of life, activities, etc., of the surviving dead? Dr. Mathews is sure that it is "a belief which from its very universality cannot be treated contemptuously or ironically" (p. 15), even though it would seem to him to have arisen in "our naive ancestors" (p. 6) from the desire of posthumous influence and social continuance.

According to Dr. Mathews this belief has "functional value" as a "social heritage," for it means "the recognition of individuality as something worth perpetuating" (p. 18), and further implies that "the human individual has values which non-human individuals lack" (p. 20). But to Dr. Mathews—and many other moderns—the problem is that "we cannot detach the self from matter . . . we cannot dissociate consciousness from the trillions of cells that make our physical organism" (pp. 28-30). He is precise in his statement that (p. 47) "some sort of physical instrument of continued consciousness is imperative."

So let it be that man is immortal. But how? Because of modern physics and psychology, Dr. Mathews is inclined to hold that the original cosmic activity which has

eventuated in personality in human beings "may still further develop its implicit potentialities into the more completely personal" (p. 37). This development may be into a progeny different from ourselves; or "the personality-producing process" may continue on in the same individuals. It is possible that "the cells of the body from which have emerged such personal qualities as the individual possesses carry other unrealized potentialities which are not subject to such disintegration" (p. 42).

But is this kind of immortality anything like the immortality that has been believed in by mankind? Certainly not. A bettered posterity is not I myself alive eons from now. Nor are a few hundred or thousand cells of mine metamorphosed or evolved by the circumambient cosmic activity into some other personality, immortal I. Dr. Mathews might well hearken to Bishop E. W. Barnes, who says pointedly ("Scientific Theory and Religion," Lect. XX, p. 652): "We cannot expect science even to hint at the way in which personality shall exist in the life after death."

The whole situation is hopelessly confounded by modern scholars using words, which by long tradition have a definite content, to mean other things totally different. *Immortality* has meant definitely the post-death survival

of the thinking self. To give it other meaning is to misuse it. (Of course this misuse of terms is most familiar in the case of the word *God* which may mean anything whatsoever in modern writing.) Of this style of writing Eddington says ("The Nature of the Physical Universe," pp. 348-9): "A besetting temptation of the scientific apologist for religion is to take some of its current expressions and after clearing away crudities of thought . . . to water down the meaning until little is left that could possibly be in opposition to science or to anything else."

To summarize. We have a definitely ascertained anthropological fact: the majority of unsophisticated mankind do actually believe in post-death survival of the very person whom they know and recognize as an individual. The "rationalizing" scholars of today (among whom Dr. Mathews is of no small stature) judge that "our naive ancestors" got hold of a good idea, but being "naive" just could not help getting it wrong. But sound philosophy proves from reason that the primitives' judgment of post-death survival is objectively valid and true in itself; for man possesses a spiritual soul which of its very essence is immortal and will never cease to be. Death to the moderns is the end; to right-thinking men, including the prehistorics, it is an inter-existence episode.

## Consumers and the NRA

FLOYD ANDERSON

**A**S has been pointed out often, all of us are consumers in a sense. The housewife who purchases her groceries over the retail counter is a consumer. The retailer is a consumer when he buys from the wholesaler—and that gentleman enters the consuming class when he purchases his raw materials.

But an important point to be remembered is that the final consumer pays the bill for all those preceding. The housewife buying over the counter foots the bill for the retailer, the wholesaler, and the initial producer, just as a man purchasing a suit of clothes pays the costs of all those who had a hand in producing that suit. And to those costs is always added a profit for each.

The Consumers' Advisory Board of the National Recovery Administration should therefore be one of the most important units of that bureau. Its charter says that "A Consumers' Advisory Board will be responsible that the interest of the consuming public will be represented, and every reasonable opportunity will be given to any group or class who may be affected directly or indirectly to present their views."

The Government Printing Office has put out a little pamphlet, entitled "The Consumers Advisory Board: A Statement of Its Functions," and from it I quote the following:

I. In the precode phase, before they become law, the Consumers Board sends representatives to the code hearings to request that all provisions harmful to consumer interests be stricken out.

II. After approval by the President, which makes the codes law, the Board observes their effect in actual practice. If they are not giving the consumer the protection originally intended, the Board will suggest to the Administrator the necessity for revision.

III. A long-range program of consumer education is a major aim of the Board. The Board believes that the consumer is not sufficiently awake to the industrial processes which determine price and quality in the goods he buys, nor to the means by which better standards and more economical distribution can be obtained.

It will be seen that the Board is merely to "request" and to "suggest" changes in the "fair-competition" codes which are necessary to protect the consumer. It would seem, therefore, that the fate of the consumer in the Recovery program depends upon how sympathetically these requests and suggestions are received by the higher officials of the National Recovery Administration.

Robert S. Lynd, writing in the *New Republic* in January of this year, has this to say about the way these suggestions are received:

It is no secret that some of the most powerful leaders of the NRA have regarded the Consumers' Board as an annoying and unnecessary fifth wheel calculated to slow up the recovery procession. In the pressure to get the industries lined up behind the band wagon, most of the questions from the consumers' representatives have been regarded as rather an impertinence.

As Mr. Lynd is Chairman of the Committee on Consumer Standards of the Consumers' Advisory Board of the NRA, it would seem that he should know of what he writes.

The Board is one of the three which act as counsels for

labor, industry, and the consumer. Perhaps the greatest difficulty in obtaining the proper protection for consumers is that there is no powerful organized body ready to back up the requests of the Consumers' Advisory Board.

The consumers' division, to many of us, seems the least articulate, as it is the least powerful, of the many divisions comprising the National Recovery Administration. The Administration itself has its spokesman in burly, blunt-spoken General Johnson. Industry has not lacked for those to shout its praises and demand its rights, and more. Perhaps its leading voice is the Chamber of Commerce of the United States, and there are hundreds of others, all important figures who can command newspaper space. Labor has its speakers—William Green, president of the American Federation of Labor, John L. Lewis, of the United Mine Workers, and many others. The consumers, however, have remained in their customary and accustomed position. They are well on the way to becoming (to use a phrase more popular a year ago than today) the Forgotten Men.

There are those uncharitable enough to suggest that this lack of attention to consumers' rights by the newspapers is due to the fact that the ultimate consumer does not advertise, as do manufacturers and industry in general; and that the consumer does not represent the organized power that labor does. To anyone who has observed the treatment of the so-called Copeland Food and Drug bill the suggestion provides much food for thought.

In the declaration of policy of the National Industrial Recovery Act, it is stated, in part, that the purpose of the bill is to "increase the consumption of industrial and agricultural products by increasing purchasing power."

One need not be an economist to realize that to raise the wages of the laborer is of no value if at the same time a higher cost of living prevails. There would be a lowering of the real wage, rather than an increase in it.

A representative of the Emergency Conference of Consumer Organizations, at the so-called "field day" for NRA critics in February, said that the average price of food and clothing combined rose twenty-two per cent from April to December in 1933, and that the prices of goods sold in department stores increased twenty-seven per cent. From July until December, 1933, the cost of living is reported to have increased 5.2 per cent. During the same period, there has been an increase of only 2.8 per cent in the average income per worker employed. This amounts to a net increase in the cost of living of 2.4 per cent for the average worker.

The Consumers' Advisory Board itself commented on this feature of the recovery program in its analysis of the NRA, released on March 4. It should be remembered, in considering this quotation, that every price increase is passed on to the ultimate consumer:

Industries which our observations indicate may have retarded the recovery program by increasing prices more rapidly than they have increased wage payments include the lumber industry, where the price increases on sawmill products appear to have been about twice as large as would be justified by increased wage payments; the paper and pulp industry, in which the price increases seem to have been about two and a half times the increase justified by wage

costs, and the petroleum industry . . . in which the consumers' annual bill has apparently been increased five or six times as much as the increase in the industry's annual wage bill.

Such comparisons imply no criticism of the fairness of the prices in question, but are directed to the crucial question of increasing consumers' purchasing power in conformity with the design of the NRA. Studies not brought fully up to date indicate that, in widely varying degrees, the following industries may also have failed to increase mass purchasing power:

Furniture, bituminous coal mining, knit goods, rayon, men's shirts and collars, brick and tile, cement, paints, and varnish and glass.

The report also mentions that, since the Consumers' Board's research has been limited, due to the small staff available for this work, there may be other industries that have failed to expand mass purchasing power. It adds: "This tendency in some industries to forget the Recovery program in their own interests is, of course, strengthened by an arrangement which makes the determination of prices a matter of agreement among the members of the industry."

The Consumers' Board has not been able to do much in protecting the consumer by means of the Recovery codes. Through no fault of its own, few of the codes have any provisions for the protection of the consumer. James Rorty, in the *Nation*, emphatically states that "thus far it has not been able to put a genuine consumers' representative for a quality standard in any of the NRA codes."

For some time the Consumers' Advisory Board has been fighting for some method of consumer standards, but without much success. The consumer usually does not know what grade fruit may be contained in cans, nor the grade of food in packages. Clothing ordinarily bears no distinguishing mark to show what grade material it is—what percentage wool, for instance, or how much silk there really is in a dress labeled as silk.

For one instance, the weighting of silks with mineral salts, either tin or lead, is in the silk trade an accepted practice. The Consumers' Advisory Board has recently made a report recommending that the Silk Textile Industry, which is operating under a fair-competition code, correct some well-known abuses in the manufacture and sale of silk goods by working out grades and "content-specifying terms for the commodities" which will not mislead consumers, but rather inform them.

It points out that an analysis of fifty "silk" dresses, with prices ranging from \$2.95 to \$59.50 per dress, showed that the silk of three dresses only contained no mineral weighting, forty-four contained more than fifty-per-cent weighting, two thirteen and thirty-eight percent respectively, and one dress sold as silk was 100-per-cent rayon.

As to the importance of the weighting, the report informs us that while there is some difference of technical opinion as to the relative durability of silks of different degrees of weighting, "there is much evidence to show that unweighted silks have greater durability than weighted silks; and that the durability of weighted silks of varying ages is lessened, in proportion to age and weighting, by exposure to light and air, by the effects of perspiration, by dry cleaning processes, etc."

The consumer obviously is unable to examine all the

products he purchases. In addition, he is faced by a multitude of brands and trade names which serve only to confuse him. For instance, a survey made in 1930 in Milwaukee showed, among 5,000 families, the following number of brands of various products in use:

Toothbrush .....	256
Fountain Pen .....	164
Electric Washing Machine .....	110
Packaged Coffee .....	101
Packaged Butter .....	93
Breakfast Food .....	87
Cleansing Powders .....	77
Toothpaste .....	76
Shaving Cream .....	73
Mouth Wash .....	68
Ginger Ale .....	65
Toilet Soap .....	65

A system of grading would inevitably save the con-

sumer money. The Federal Government, which is the largest consumer in the country, is estimated to have saved \$100,000,000 a year by using specifications and making tests on its own purchases. Most large industrial companies do likewise. Some of the larger New York department stores maintain their own bureaus of standards to examine their purchases.

If the products were graded as the Consumers' Advisory Board recommends, the consumer would know what his money bought. But as the Board points out, the grading must be intelligently done. For instance, the United States Bureau of Standards grades mirrors as AA, first grade; A, second grade; and I, third grade. Any of these might pass as the first grade to an unknowing consumer.

It is unfortunate that the Consumers' Advisory Board has not more power in the National Recovery Administration. Perhaps the consumer might then be better protected in the many fair-competition codes now in existence.

## The Press and the Motion Pictures

STUART D. GOULDING

WELL, the Catholic crusade against improper movies has gotten away to a flying start with many sermons, much signing of pledges and a flocking of the Faithful to the banner of Peter in a holy war against unholy things. Where has it got us?

For one thing, the theaters seem emptier. Their business was poor anyway; it is worse now. Since Catholics wear neither scapular nor caftan it is difficult to tell who are the Catholics in the movies. But whoever it is that is going, his number is smaller. Thus the Church appears to have scored one in its battle against obscenity. Yet to empty the theaters was not the purpose of the Church, but to rid them of the gross, the harmful, and the unspeakable. The emptying of theaters is just a phase, though an important one, in the fight. So far the boycott, for it is a boycott, appears to fall impartially upon the just and the unjust. And perhaps that is a good thing since it will put the just on our side in the war on their own colleagues in self-preservation.

So much for our side. Apparently our people have realized that they cannot tell a bad picture without seeing it and have decided not to see any rather than to break their pledges. If this is true the sole defense of the exhibitors will be a campaign to prove that what they are showing is harmless to morals, entertaining, and instructive. This they are unready yet to do, being convinced, no doubt, that the crusade must lose its force in time and that their audiences will come back to them out of boredom.

The difficulty in telling what pictures are good and what pictures are bad is a real one. The Church has shown that the censors are not to be relied upon. Thus the negative action has failed. There remains only the white lists as guides, and these are unhappily inadequate.

The diocesan paper for this week lists the following

films as under ban: "The Trumpet Blows," "Finishing School," "Glamour," "Riptide," "George White's Scandals," and "Tarzan and His Mate." The first three and the last, to be sure, have not been shown in this city; "Riptide" is so old as to have disappeared from even the third run houses, while "George White's Scandals" already is in its last days as a film. Meanwhile this week there are nine new films in the local theaters, none of which is mentioned in the diocesan paper, while in the second run theaters there are a score against which or for which nothing has been said.

The difficulty arises, of course, in the matter of timing the white lists. Here, as in many another city, houses show their new offerings on Thursday and Friday. The diocesan paper is printed on Thursday and distributed on Saturday. Even if there were to be local appraisal of films it would be a week old, and that would mean that a new crop of nine or ten new films had already replaced the ones criticized before the criticisms had time to appear. Thus the only recourse the sincere pledge signer has is to wait several weeks before seeing films or seeing them not at all.

As for the films that may be seen with impunity, lists as yet do not appear. Thus while the public is told some of the films not to see, they learn nothing of those they may see. They are, in effect, put on the spot as to movie going, and since movie going is as much a matter of habit with Catholics as with others a hardship follows.

The logical place for white lists and black lists is the daily secular press. In most cities of any size the movie page occupies a prominent place in the paper and the day after new films appear considerable space by competent reviewers is devoted to the movies. Some complaint has been heard from the clergy that these reviews are of little help to the public as indicators of moral and immoral

films. And this is a just criticism. The movie pages are the result of movie advertising. Theatrical ads command a higher rate than most display advertising and movie ads, in particular, run to generous space. In response the papers devote considerable space to publicity for the theaters. Most of them run one or more columns of movie gossip emanating from Hollywood in which the stars and their affairs are discussed with considerable detail and frankness. Next there is the "reader" which tells in a paragraph something about a particular picture and a particular house. These paragraphs are clipped from promotion sheets sent out in advance of the film and they recount incidents during the making of the film discussed, bits about the stars' lives and affairs, or information about the plot. Finally there are the reviews. These reviews, frequently signed, give the reviewer's personal appraisal of a film. They vary with papers and with reviewers. Some editors permit the reviewer considerable latitude, allowing him to praise or "pan" the film as he sees fit. Others, intimidated by the exhibitors, demand only favorable reviews of films. In either event the review expresses an opinion that depends, for its judgment, on the personality of the reviewer. Naturally the views of many reviewers and the views of the Church do not coincide.

Since the crusade began there is a noticeable restraint in the advertisements heralding coming films. The "catch-lines" have lost something of their gaudy nature, the illustrations are less vulgar. Similarly lobby posters have lost something of their garishness. They are subdued, for the most part. But the clergy have not been deceived by these outward signs. They are wondering if it is not merely camouflage, and indeed much of it is.

There is need at the present time to enlist editors and publishers on the side of the crusade. Many have come out for it openly in editorials and are backing up those editorials by instructions to reviewers. But these papers are decidedly in the minority. Most papers are ignoring the crusade, indicating by their attitude that the fight is not their concern but a war between Church and theater. Here, of course, the strength of the advertiser is very plainly a thumb on the scales. Papers know that theaters cannot afford to forego all advertising but they know, too, that they can reduce space and in these days of greatly reduced space the movie advertising is a big factor, almost a page of high-priced display matter, in fact.

Thus with some exceptions the papers are helping little in the crusade; their stand, in fact, is hindering. On some papers, where the reviewer has been sympathetic to the crusade, his adverse criticism of films patently vulgar has been rejected and he has been ordered to write a more favorable opinion. Theater owners are peculiarly susceptible to newspaper criticism, many of them overestimating it. As a matter of fact advertisements, trailers, and advance notices appear to have more influence in making or breaking audiences than do the reviews which the public readily recognizes as individual opinion. But the exhibitors remain sensitive and often an adverse criticism will result in 'phone calls to editors. Thus the

review offers a way to affect the exhibitors. If publishers can be persuaded of the necessity of "panning" immoral films, and if they will be selective in their choice of advance readers and general publicity they can do considerable toward influencing exhibitors. In addition, reviews that frankly appraise each film in its moral light as well as its technique and entertainment value can become a powerful influence with audiences once audiences are convinced that they represent honest, intelligent opinion.

The ultimate to hope from the papers is that they may publish white lists. Thus if once a week they could be persuaded to publish a news item on their movie page saying in its lead, "The following films have the approval of the Catholic Church," or something along that order, both public and exhibitors would have a definite guide. Such a list could be compiled, would have to be compiled, by a group of critics reviewing the films at their source, possibly previewing them. Publication would have to be on a national scale and could best be distributed by the aid of the great wire services, the Associated Press, the International News Service, Universal Service, and United Press. Thus before its initial showing the Church's judgment on each film would be made known nationwide. Eventually the situation is going to call for some such treatment, for it cannot be ignored forever. Possibly before such information would be acceptable to the public at large the personnel of the reviewers would have to include men and women of faiths other than Catholic, though all faiths have shown an inclination to accept the Catholic view towards morals in the movies.

The chief obstacle, of course, remains the movie industry. There is money in filth despite the fact that the best box-office feature films of the past year have been films of which the Church could approve. There is danger in accepting too sanguine a view of these big features. Part of their box-office appeal lies in the tremendous advertising campaigns behind them and their lavish nature. Often the ordinary or program film must depend on emotionalism for box office.

Producers understand this fact well. "Christina of Sweden" succeeded first because of the personality of Greta Garbo, secondly because of its questionable scenes. Many lesser films have capitalized on the same things, a well-known name or names and appeal to passions. A sensational scene gives the exhibitor "something to hang an advertising slant on." By "build-up" in trailers, newspaper advertising and publicity, lobby displays, he is enabled to draw the crowds to his theater. For other films to succeed as well there must be some exceptional feature to depend on. Sex and crime are the good old standbys for the exhibitor. Without them he is frequently lost. "The House of Rothschild" and "David Harum" had the personalities of George Arliss and Will Rogers to bank on. "Cradle Song," starring a foreign actress and lacking sensational quality, proved an indifferent attraction, from a box-office standpoint. "Tarzan and His Mate," boasting preposterous adventure, excitement, and sex, is due to play here next week and wild horses will not keep the youngsters and their elders from viewing it.

Similarly Joan Crawford in "Sadie McKee," a lurid recital, offers a free play of vicarious sex. Lacking a crusade there is gold in sex and crime and producers cannot forget that fact. They will fight to continue showing such stuff until they are convinced there is gold in something else.

Producers and exhibitors are playing a waiting game, as the Church is well aware. They view the crusade with mixed feelings. Some, recognizing the danger to children and adolescents, would like to produce pictures with less emphasis on sex and crime. Others are openly indifferent. But all know where wealth from the films has come in the past and all are skeptical of its coming from any other source. They are banking on the ultimate boredom of Catholics to bring them back to the theaters. Hence the necessity for active alliances on the part of the daily press. The Church's first line of offense is in the assistance of its people and their resistance to the lure of the films. But cooperation from the press will speed things materially. And in this connection the thought occurs that it is about time the Church made newspapers realize that it is as interested in a clean press as well as a clean theater, and did something to bring that feeling home. Boycott is a sharp weapon and to be employed only in extreme cases, but it can be applied against the press, if necessary, with as great a force as against the movies; for newspapers exist on circulation as theaters do on audiences.

As for the movies, sympathy extended to them is thrown away. Lethargy and an unwillingness to sally forth into the unknown has brought about much of the revulsion against what they show. If the "House of

Rothschild" can succeed, so can other films of an historical nature. It is all much a matter of emphasis. Good actors well supported, well directed, given good scenarios, given the publicity now lavished on baser material, can put over historical films. The realm of literature has been practically untapped. "A Tale of Two Cities" is planned as a forthcoming feature of exceptional promise. It will have all the paraphernalia that goes to make box-office and, if it is faithful to Dickens' novel, will be a box-office success. Walt Disney, with his Silly Symphonies, has pointed the way to profit in fairy tale and fantasy. "Viva Villa," despite some lurid passages, has revealed the profit possibilities in recent history. "Gabriel Over the White House" pointed the way in political films, "Payment Deferred" indicated possibilities in moralities; there is no end to what may be done.

But nothing will be done on a large scale until the crusade has extended into many months, until diminishing audiences reveal the force of outraged public opinion, until the press has been made an ally and throws its tremendous force on the side of moral right. The one lesson the movie exhibitor, and the producer back of him, has learned through thirty years of motion pictures is that there is gold in sex and crime. Fortunately the Church has considerable might on its side. But of the auxiliaries it needs to make that might even more effective is the influencing of public opinion, both of those within and without the Church; a quickening of its indignation against improper films when, and even before they appear. And this can only be done by a weekly presentation to the public of its judgment. Month-old appraisal is too slow, we live in a fast-moving world.

## Polish Immigration a Century Ago

RICHARD J. PURCELL

THE memory of Casimir Pulaski and Thaddeus Kosciusko was fresh in the American mind when the revolt of 1830 broke forth in Poland; for only a few years had elapsed since the outburst of patriotism and nationalism associated with the celebration of the fiftieth anniversary of the Declaration of Independence. Outside of these Revolutionary heroes, Poles were quite unknown in the United States, although one does find a reference to Major John Polereczky, "a Frenchman" and a distinguished soldier under Rochambeau who had settled in Dresden, Me., at the end of the Revolution and had served his fellow-townsmen as town clerk for fifteen years.

Yet liberal Americans, little as they were acquainted with Poland's history, were enthusiastic for Polish independence and grieved when the insurrection was suppressed, as they did when the other revolutionary movements of 1830 sank under reactionary repression. Indeed, America of that era was tolerant enough to rejoice at Catholic emancipation in the British Isles.

The revolt ended, some 60,000 Poles were banished. Because many of them, barefooted and hungry, found

their way to France, twenty Americans in Paris formed a committee to act with Lafayette to whom some American contributions had been sent for Polish relief (1831). In a circular letter, this group solicited further American assistance, while the National Polish Committee in 1832 sounded President Jackson on the attitude of the United States with reference to granting a refuge to three or four thousand exiles who would want to retain their nationality.

Toward the end of the year, the first contingent of Poles, among whom was a nephew of Pulaski, appeared in New York in such wretchedness that they pawned their wardrobes for subsistence. The *Niles Register* spoke for their sympathizers when it urged a Federal land grant to the heirs of Polish officers "so that their countrymen shall at least have one asylum and homestead in the land that Pulaski and Kosciusko helped to redeem." This thought proved popular; and Congress by a special act of June 30, 1834, allotted thirty-six sections of public land which were selected by the exiles' agent on Rock River in Illinois.

The editor of *Niles Register* spiritedly asked: "Shall

the countrymen of Pulaski, of De Kalb, and of Kosciusko supplicate in vain the descendants of the patriots of the revolution for succor and support when the tyrants of Europe refuse them a resting place because they are soldiers of liberty?" Yet frontier lands must have proved no less unpopular with the Poles than with Irish immigrants, for a few years later the donated section appears to have been opened for regular entry on the failure to comply with the very reasonable conditions of the Act.

Meanwhile, in the early Spring of 1834, 245 Poles arrived in New York on two Austrian frigates. According to conflicting testimony of such opposing witnesses as Baron Lederer, the Austrian consul, Adalbert Konarzewski, and Gerard, a Polish officer already a refugee in New York for eighteen months, these banished exiles, all common soldiers save one woman and seven or eight officers, had taken refuge in Austria or had been driven during the conflict across its border and interned under rather severe conditions. At length on their expressed preference for North rather than South America, they were shipped to the United States at Austrian expense. Apparently they were treated reasonably well on shipboard and provided with some clothing and \$40 per head on landing. Some others may have come later in the year from France, which failed in its welcome, and by way of England.

Even among their American friends there was some fear that they would not be of the class "best fitted to thrive in our country, where the habit of labor is the best capital of immigrants." At this time, there was an economic depression in the United States with some destitution and unemployment among its own citizens as well as among the huge influx of British immigrants. Again there was an aroused public opinion against the dumping of English and German paupers on our soil by parish workhouses and petty potentates who would rid themselves of the care of their afflicted and incompetent charges. Hence the fear was quite natural.

At all events, the Polish arrivals were in immediate need, and a generous people came to their rescue. Bishop John Dubois of New York paid over to the Polish Committee \$900 collected in the Catholic churches of his diocese. Charity sermons were preached at St. Mary's Church as well as at St. Joseph's Church by Father William Quarter, later the first Bishop of Chicago. At the Church of St. John in Philadelphia, where Father John Hughes, later Bishop of New York, preached, for charity's sake over \$200 were collected. Bishop Francis Patrick Kenrick preached at St. Mary's, and the Rev. John Breckinridge, a Presbyterian, was a no less ardent preacher in the cause than his rival in religious controversy, Hughes. And these Irishmen were eloquent in drawing comparison between the sufferings of Poland under the Czar's despotism and the deplorable condition of their native land under the religious and political oppression of the conqueror. Mathew Carey of Philadelphia, then about the chief publisher in the United States and himself a religious and political exile from Ireland, served as president of a Polish National Committee. In Brook-

lyn some \$300 were contributed by the various wards. Then there were anonymous gifts, and in the collection at William Ellery Channing's church in Boston, which netted over \$2,400, there was the sentimental offering of Colonel Henry Purkett, a former sergeant in Pulaski's Corps, in a draft endorsed "Pay to Count Pulaski, my commander at the Battle of Brandywine, his brethren, or bearer, one hundred dollars."

And among the exiles was the talented Constantine Parzewski, who gave a popular concert. Indeed, there were men of merit among these early Polish immigrants, as Father Ludovicus Terykowich, a professor of languages in a Polish college, who until his death in 1861 was attached to St. Andrew's parish in which a number of the exiles settled; or John Tysosowski, an advocate of Cracow and supreme dictator at the close of the revolt.

The exiles appreciated American good will, and followed the injunctions of their revered revolutionary leaders resident in Paris to uphold the Polish name in America by honorable conduct. Prince Adam Czartoryski, once curator of Vilna University and chairman of the directorate of the temporary Revolutionary Government, addressed them from Paris urging: "Act in yonder far country, to which you have been carried by fate, and where the Polish name is not unknown, so that it may not become disregarded." Senator Julius Ursin Niemciewicz (Niemczevicz), nationalist poet and patriot who had accompanied Kosciusko in his American tour of 1798, wrote in a similar strain, and his advice has been followed by his people:

Permit me to give some counsel, as coming from an old man, who knows the country, and who is taught by experience. Begin every thing with God. Before you can build a church, pray in the shadow of the tree, for the deliverance of your country from under her yoke, for your brethren remaining therein, and for those also who are scattered abroad . . . that they may be purified in the fire of adversity, and some day return to the country of their birth. Be industrious, and behave so as to procure the esteem and love of the citizens, and secure independence. No community can exist without organization. Choose from among you such men as deserve and are qualified to be the trustees of your settlement. . . . Preserve the language of your forefathers . . . so, that if our too powerful and cruel foes should succeed in suppressing it in Europe, its relics may remain in America, where oppression and slavery are unknown.

Such were the first Polish immigrants to the United States, probably not more than 400 in number. Thirty-five hundred appeared before 1870, including Julian Boeck, the educator, who is said to have planned the first American polytechnical institute; Dr. H. Kulosowski, who won fame in our Civil War; and Zalinski, who invented the pneumatic torpedo gun.

Since 1870, Polish immigrants increased year by year, until at the present time they account for over 4,000,000 of our population or about one-fifth of the total number of Catholic communicants. No racial element has been more true to its past, more worshipful of its heroes, more loyal to Catholicism in its adherence to the Faith and in its construction of churches and schools, more laborious in field and in factory, and more intense in its Americanism.

Education

## Are Secular Universities Reactionary?

DAN W. GILBERT

**G**LADSTONE once charged the great English universities with operating as bulwarks for the status quo in opposition to all forms of political, social, and economic reform. If one wishes to appreciate the contrast between our own secular educational institutions and those of Great Britain, he need only apply Gladstone's charge to our leading universities, and observe how diametrically at variance it is with the facts. The tendency of a large proportion of our more prominent secular universities to err on the side of ultra-liberalism, rather than conservatism, is so obvious to even the casual observer that it needs no emphasis here. Hence, if one were to suggest that our higher educational institutions tend to be reactionary, he would invariably be met with the simple reply that he had inadvertently reversed the obvious truth.

But it is possible to be reactionary in radicalism, just as it is possible to be radical in conservatism. To cling to an outmoded radicalism, to support an innovation in political or social reform after it has been discredited by the common sense and common conscience of profound students of the question, is as ridiculously reactionary as is the attitude and policy of the most stand-pat survivor of the Mark Hanna-McKinley era. Most of the *isms* which commanded considerable support from the scientists and thinkers of hardly a generation ago are today discredited and dead. It is by ascertaining and testing their allegiance to the outmoded radicalisms of earlier times that we must determine whether the tendency of our secular universities is toward stand-patism in the visionary thought of the past.

Let us begin with the doctrine, or rather philosophy, of materialism. That the breakdown of the atom into focal points of electrical energy, the demonstration that matter is but a form or manifestation of electricity, knocked the props from under the whole materialistic philosophy is pretty generally recognized by modern scientists. Yet materialism still occupies an entrenched niche in the secular educational program; it is still taught as gospel truth by a considerable proportion of university instructors. This is admitted in "The Organization of Life" by Prof. Seba Eldridge of the University of Kansas. Therein it is stated that in the university world the materialistic philosophy has "acquired a momentum that is well-nigh irresistible. . . . So true is this that the belief in materialism is almost exempt . . . from a critical examination as to its all-embracing validity."

The whole presentation of biology in secular universities is dominated by a mechanist-materialist conception of life which seeks to explain existence in terms of physics and chemistry. A brief quotation from several of the textbooks widely used in State-supported and other non-religious universities will suffice to demonstrate this. S. J. Holmes, Professor of Zoology in the University of

California, teaches in his "An Introduction to General Biology": "I think it must be conceded that . . . the processes of living are already susceptible of explanation in chemical terms." In "Foundations of Biology," by Lorande Loss Woodruff, Professor of Biology in Yale University, it is contended that "living matter is merely ordinary matter which has assumed, for the time being, a peculiar condition in which it displays the remarkable series of phenomena which we recognize as Life." In "Outlines of General Zoology," by Horatio Hackett Newman, Professor of Zoology in the University of Chicago, it is maintained that "life is no more than a set of chemical reactions." And Robert W. Hegner, Professor of Protozoology in Johns Hopkins University, teaches in his "Introduction to Zoology" that "living organisms are . . . chemical machines . . . which possess the peculiarities of automatically developing, preserving and reproducing themselves."

The theory of spontaneous generation has been as thoroughly exploded by science as any doctrine possibly could be. The law that life comes only from life is as firmly established in the scientific world as the law of gravitation. Yet, there is hardly a textbook of biology prominently in use in secular universities today which does not treat favorably the theory of abiogenesis; nearly all of them advance the theory as highly probable, while some go so far as to regard it as though it were an established truth. Thus, Winterton C. Curtis and Mary J. Guthrie, Professors of Zoology in the University of Missouri, teach in their "Textbook of General Zoology": ". . . when conditions became suitable a primitive substance arose, having the properties of life . . . a physico-chemical system having the characteristics of protoplasm . . ." In "Biology," by Gary N. Calkins, Professor of Protozoology in Columbia University, it is stated: "All biologists are practically agreed that living matter originated on the earth's surface from salts, and other inorganic matter at a time when conditions of temperature, atmosphere, and other physical characteristics of the globe were very different from the conditions today." And Professor Woodruff teaches in his "Foundations of Biology" that "it must be concluded that life arose through the gradual evolutionary complexification of matter when, ages ago, earth conditions became favorable."

The doctrine that the universe and man came into being by chance was perhaps tenable to the ancient Greek mind which had little comprehension of the intricate design and extreme complexity of even the elemental atom. But in the modern world, as Dr. Millikan has pointed out, it is an absurdity. Nevertheless, this does not prevent its being taught in our secular universities; and it is being taught in all seriousness, as though it were a probable hypothesis, or even a proved fact. The popular geology

textbook, "A Text-Book of Geology" by Louis V. Pirs-  
son, late Professor of Physical Geology in the Sheffield  
Scientific School of Yale University, and Charles Schu-  
chert, Professor Emeritus of Paleontology in Yale Uni-  
versity and of Historical Geology in the Sheffield Scientific  
School, teaches that order and progress in nature are the  
results of chance. This textbook maintains that "to ac-  
complish" evolutionary progress "in nature . . . all that  
is needed are matter, space, and a long time."

William James is one of the leading exponents of the  
"chance" theory; and when we remember the prestige he  
enjoys in university circles, we appreciate also the promi-  
nence this pet theory of his enjoys in the education of stu-  
dents. In his "The Origin and Evolution of Life"  
Henry Fairfield Osborn, research Professor of Zoology in  
Columbia University, states: "William James and many  
other prominent philosophers have adopted the 'chance'  
view as if it had been actually demonstrated." And he  
quotes James, in part, as follows:

As for the argument from design, see how Darwinian ideas have revolutionized it. Conceived as we now conceive them, as so many fortunate escapes from almost limitless processes of destruction, the benevolent adaptations which we find in nature suggest a deity very different from the one who figured in the earlier versions of the argument.

The quotation is significant here because it shows how he dismisses the argument from design by simply mentioning "Darwinian ideas" on this subject, as if they themselves were established beyond dispute! Now Osborn goes on to say in the above-named book: "Chance is the very essence of the original Darwinian selection hypothesis of evolution." Hence, understanding chance as the essence of the Darwinian theory, we need only examine the extent of the teaching of Darwinism in our universities to get a very good idea of how widespread is the teaching of the chance view of the origin and evolution of organic life.

It is generally agreed by modern evolutionists that the Darwinian theory of natural selection as the prime mover or main factor in promoting evolutionary progress has been thoroughly discredited. The inadequacy of natural selection as an efficient motivating force of evolution has been very extensively exposed during recent years, and there is no need to dwell on it here. But in biology courses in our leading universities, Darwinism—the doctrine that evolution is essentially a product of chance—is still taught as a proved fact. For example, Professor Newman in his "Outlines of General Zoology" contends: "Thus, Darwin's central theory of Natural Selection holds its own after more than half a century of critical examination. It is, in fact, more firmly entrenched than it was at the beginning of the present century." And additional evidences of unequivocal adherence to Darwinism by secular university textbooks and professors could be adduced to extend this discussion to many pages.

I could go on and show how in the social sciences outmoded radicalisms also occupy the center of the stage in the secular university; but from the foregoing this tendency should be clearly indicated. It would be unfair and inaccurate to say that this tendency to teach today old-

fashioned naturalistic and anti-religious doctrines is true of all secular universities. But it is characteristic of a considerable number of them; and in a general way it can be said to represent a definite trend in secular education. Perhaps we cannot say with justice that our secular universities are reactionary; but we can say with positive assurance that they are headed in that direction. And the regrettable feature of it all is that the reactionism toward which they are tending is a far worse kind than that which Gladstone complained was the curse of their sister institutions across the water.

### Sociology

## Hysterilization

JEROME BLAKE

SOME years ago, Chesterton wrote that "whenever we see things done wildly, but taken tamely, then the State is growing insane." Chesterton's essay, "The Mad Official," was prompted by a London press item which reported the plight of an English laborer and his wife, both of whom had been haled into court by a society for the prevention of cruelty to children. A doctor testifying for the society admitted that the children of the couple, though dirty, were healthy. But he insisted that the home condition of the family ". . . would be serious in case of illness." Although the laborer's wife pleaded poor health and lack of water supply in her home, the court sentenced her to six weeks' imprisonment.

I was very young when I first read "The Mad Official," but I recall that I shuddered at the tragic stupidity of the case cited. I told myself that that sort of thing couldn't occur in our country, that while the English might put up with such a travesty of justice, we never would. But I have begun painfully to revise my conclusion on the point. And by no means the least factor in my revised estimate is the appearance of that morbid efflorescence on our moldering social body, the sterilization fanatic—the hysterilizationist. I am not forgetting our other fungi, the prohibitionatics and incontinentreceptionists; but, in their cases, it is apparent that a wet spray suffices to keep the one under control, while open-air treatment seems to be effectually wilting the other anaerobic growth. But the hysterilization parasite has received little or no popular attention, with the result that it bids fair to cause considerable damage ere it is eradicated.

Of course, the hysterilizationist, like all moral faddists, protests an exalted aim. He fairly oozes good intentions; but unfortunately they are the kind used for highway ballast in Hades. Unlike the prohibitionistic pest, the hysterilizationist cherishes no yearn to sanctify by statutory *verbotens*. No, indeed. His precious scheme envisages a race elevated and ennobled—by mutilation, no less. And be it noted, he has managed to secure enactment of statutes authorizing mutilation for various reasons in twenty-eight of our States.

The spirit animating hysterilizationists, prohibition-

atics, and their ilk is frankly derived from materialistic expediency. Does man wax mellow in his cups and falter in his regimented march to the goal of mechanical efficiency? Lethally enforced prohibition will correct the fault. Does the begetting of numerous offspring tend to reduce his luxury consumption? "Compulsory birth control for the masses" will serve to eliminate the trouble. With children out of the picture, does man grow weary of the wife of his bosom? Companionate marriage is the solution of this problem. And if, as a result of all this social solicitude, man runs amuck or unfortunately goes "off his chump," why, sterilization is just the thing—at once a prophylactic and a punishment—for he is now "socially inadequate."

Now, at first blush, it might be supposed that a group brazen enough to lobby a human-mutilation scheme through a State legislature would be in complete accord, at least in regard to the alleged benefits of the measure. But this seems not to be the case. Among such "advanced" thinkers there is a school which holds that only so-called morons should be mutilated. This clique asserts that morons are of no practical use; that if they were exterminated the world's work would be done just the same. And in saying this they give us a startling glimpse of their god: material efficiency. When you talk to them about the soul and the inalienable rights of its corporeal container, they will patiently explain that the soul is non-existent, and that the body has no inalienable rights under the law. They are quite logical, too, for their argument sums up like this:

Since some animated mistakes of nature are unable to keep up with the human herd in its headlong rush to chaos over an all too short pleasure route, the thing to do first is to mutilate those adjudged unfit (by the shifting standards of the moment) so that they cannot procreate. Later, when the herd has evolved to a higher plane of "enlightenment," instead of their being mutilated, the "socially inadequate" may be quietly destroyed—the logical last step.

There is a coterie of sterilizationists which specifies that mutilation shall be inflicted on "habitual criminals." This earnest group defines "habitual criminals" as those repeatedly ensnared in the meshes of the law. True, this definition blandly ignores that vastly more numerous body of habitual criminals that is free as the wind, either through innate cleverness or because of ample financial resources. But this detail in no degree dampens the ardor of these zealots. Efforts to strengthen the feeble mind and to regenerate the soul of the erring while striving to ascertain the causative social sins that have operated to produce morons and criminals draw no cheers from such as these; their pragmatical standards dictate that all of this is wasted effort.

Speaking for the mutilate-the-moron school, one of Wisconsin's State Senators has given it as his considered opinion that, since "morons do nothing . . . you could take all the feeble-minded persons out of the world and the work would be done just the same." From this it might be inferred that the goal of the Senator's ambition is

ultimate destruction of the feeble-minded, painless, if you insist, but very definite. He has convinced himself that the world's work "would be done just the same." It is interesting in this connection to learn that, due to the disinterested efforts of the Senator and his school, Wisconsin now boasts between 400 and 500 of these statute-mutilated victims. The Senator quite frankly admits that there is no proof that criminal tendencies are hereditary; and he agrees that environment and circumstances are important factors in crime. He is actuated simply by concern at the economic waste inherent in a policy of moron toleration, since the feeble-minded are trivial in the cosmic scheme anyhow.

But, oddly enough, the Chairman of the Nebraska Sterilization Board seems not to see eye to eye with the Wisconsin solon, for, this medical gentleman declares, sterilization is an effective means of reducing criminality and insanity. Moreover, he assures us that the danger of thwarting genius is slight, a notion which is consoling but quaintly conceived. "It is my belief," says the doctor, "and science will bear me out, that fully seventy per cent of the feeble-minded and criminal classes of today are of feeble-minded or criminal extraction." Of course, we can only commiserate the luckless thirty per cent in Nebraska who, though given a clean hereditary bill by the doctor, may nevertheless suffer at the hands of his board.

The Nebraska doctor, secure in the consciousness that "science" is his buckler, can afford to ignore loftily testimony like that of Judge Camille Kelley of Memphis, Tenn., the only woman juvenile judge in the South, who suggests that the doctor's group is in error.

How piddling is the fact basis for that fatuous observation, "science will bear me out . . ." is better sensed from an opinion of former Commissioner of Education Cooper. Commissioner Cooper is quoted to the effect that the common "intelligence test" may measure a person's ability to absorb book knowledge, but it does not do a thorough job of separating the mental sheep from the goats. He adds that "hand-minded" children who score low in a currently accepted "intelligence test" where their "idealminded" companions rank high ". . . may be as strong mentally as the latter but they think in terms of material things rather than abstract ideas" (the writer's italics). So much for the immutability of "science."

Iowa too suffers from this phase of the national yearn for bigger and better humans via the "science" route. Here a "group of officials interested in the law" has prepared a statement for us: "The sterilization law passed by the last legislature is meant only for habitual criminals, and is of value because like begets like, and by sterilizing men who make a habit of crime we can prevent the birth of some criminals."

Well, there it is. As an article of faith it may seem to be wanting and misshapen but we can be sure that it is adequate for the purposes of the "group of officials interested in the law" in Iowa. Note that the interested Iowa officials appear to be of the mutilate-the-criminal school only.

Now, who will venture to say that even a respectable

percentage of habitual criminals are apprehended? And if the majority is still at large, by what process of reasoning does one conclude that sterilization of the incarcerated few will appreciably lessen the sum total of crime? Or who is brash enough to contend that the feeble-minded and mentally unbalanced folk held in duress comprise the bulk of the socially dangerous psychopathic cases in the land? Since it is apparent that one must have been repeatedly apprehended to qualify as an "habitual criminal," it follows that one clever enough or politically powerful enough to evade the clutches of the law while pursuing a life of crime, escapes the cruel punishment meted out in sterilizing States to his less astute confrere. Doubtless the great uncaught enjoy exceptional mental ability (*sans* moral restraint), but it is just these that the stupid mutilate-the-criminal law cannot touch. The thing is effective only at a petulant gesture of malicious impotence . . . and it reaches only the luckless few of the underworld.

Shall we say that an opulent banker who practices usury and extortion over a lifetime is not a habitual criminal? Or that an industrial magnate who commonly practices wage slavery and coercion is not equally a habitual criminal? Yet clearly these worthies are out of reach of the sterilization laws. They have not been repeatedly apprehended. It is pertinent to ask: what criminal categories shall merit mutilation; and are they uniform in the land? And are the criteria for appraisal of mental unfitness fully understood and commonly accepted? Evidently not. Then who shall be the arbiter in this grave matter? Again evidently "officials interested in the law." Officials, please note, are office holders.

In an article in the *Nation* some years ago, H. M. Parshley, Professor of Zoology at Smith College, proudly points to California with its more than 6,000 mutilations. Sordidly significant is his quotation from Dr. Paul Popenoe to the effect that "the families of the sterilized patients approve *almost* universally of the operation. No one realizes better than they the undesirability of further child-bearing when the parents are *unable to support* the children . . ." (Italics inserted). Here it is apparent that between a State materialistically economical on the one hand, and families amenable to cozening arguments from material ease on the other, the victim has small chance in California. How alluring the "practical" argument is where spiritual values are all but effaced!

The fact remains, however, that, at the behest of hysterical sterilizationists, twenty-eight States have passed human-mutilation laws of one kind or another; and it seems obvious that the presence of such laws on statute books is a standing temptation for unmoral experimenters to work their will on helpless humans. Further, propaganda for more such laws, together with ever wider powers under them, is unceasing. And what are we doing about it? It is not enough that we inertly resist the thing. We shall have to actively oppose this materialistic excess sooner or later. Why not now before it has accumulated too great store of precedent? Remember Chesterton: "Whenever we see things done wildly, but taken tamely, then the State is growing insane."

### With Scrip and Staff

**O**UT of the rattling of the bus emerged a high-pitched, continuous woman's voice. "It's all right to have a husband," the voice was saying. "But lots of times the idea don't work. Mine, for instance: he leaves everything on me to fix. Anything in trouble, all come on me. All the time. Sophie says same with her. Sophie says: 'All right to have a husband; but cause her lots of bother. Getting worse instead of better.' Sophie says the idea don't work; and she told him all about it; but that didn't work, either. Sophie says . . ."

The din of traffic drowned out further wisdom from Sophie, and as my destination was soon reached, it was lost forever. I returned to the train of thought aroused in me by reading a brief article, in the Spring issue of the *Indian Sentinel*, by the Right Rev. William Hughes, Director of the Catholic Indian Bureau in Washington, entitled "What of the New Indian Bill?" Monsignor Hughes discusses, with sympathy and in the light of his long experience, the merits of the new Indian Bill, H.R. 7902: a matter of the utmost interest and importance to our Catholic missions. The bill has been called forth by a deplorable state of things in connection with the treatment of the Indians by former Federal Administrations which may be summed up à la Sophie: "It's all right to have lands allotted to you that you can sell, but lots of times the idea does not work." As says Msgr. Hughes:

That our system of inheritance and sale, and of allotment and patenting of lands to individual Indians, has not worked out as expected by many of their best-intentioned friends, is apparent from the fact that 100,000 Indians are now landless.

Naturally, says the same writer, there are serious practical difficulties in putting the bill into effect; and many changes in wording and provisions may yet be made. However:

Allowing for necessary changes in important details, the main features of the bill are constructive. The bill provides for self-government, education therefor, land sufficient and in workable units, and law and order. Better measures may be found. But none such have heretofore been offered. For instance, the Court of Indian Affairs would serve a special need, much as do domestic relations and children's courts for white . . .

The desire of Commissioner Collier is to secure from Congress a mandate in the form of positive law. In that he is right. Precisely this, a fixed policy in some permanent, though flexible form, has been the greatest need in our dealings with the Indians.

The bill is not perfect, says Msgr. Hughes. "But it is neither Communistic, nor hostile to Catholic missions and schools."

**C**ONFIRMATION of the preceding judgment is voiced, in an array of startling facts, by a devoted friend and student of the Indians in the United States. Writing on the "American Indian's Revenge," in the *Current History* for May, Oliver LaFarge, president of the National Association on Indian Affairs, shows that the allotment system in the past sixty years actually robbed the Indians of two-thirds of their reservation lands—108,-

000,000, which anyhow was but the meager remnant left by purchase or open warfare. Says Mr. LaFarge:

Today we are land poor. The amount of our extra theft from the Indians just about equals the area which Department of Agriculture experts say must be retired from competitive farming. Our own greed is choking us. Today also, we recognize as never before that paupers, devoid of the means of subsistence, are a drain upon us all. The importance of making all men self-supporting has become axiomatic. But by theft of land, maladministration, wanton and deliberate destruction of initiative and capacity for administration of their own affairs, we have produced already about 100,000 landless, homeless, and hopeless Indian paupers; as many more cling to worthless remnants of usable land, and the whole population of 300,000 Indians, with few exceptions under our present system, are threatening to become charges on the State and nation.

Under the old "restricted" system, in Mr. LaFarge's opinion, the Indians were able to make some sort of living. "The hunting tribes were capable of becoming what the majority of Indians already were—excellent subsistence farmers, able to make a living upon those 'sub-marginal lands' of which we now wish to rid ourselves. All that was needed at that time was an intelligent system of education . . . and a little good faith on our part. Neither was forthcoming."

After separating the Indians from 20,000,000 acres of tribal lands by getting them to cede them, and from some 40,000,000 acres by purchase of "surplus" lands, came, about 1900, the "liberation" of the Indians. "Under this system an Indian would be declared 'competent,' that is no longer a ward . . . and would receive his land in fee patent, taxable, alienable, and losable." Thoughtless sales led to equally thoughtless spending, orgies of vice, poverty, and the present degradation of the Indians. This system has been working at the rate of about 1,300,000 acres a year. "Of the 155,000,000 acres we allotted the Indians to retain some sixty years ago, they now have about 47,000,000, most of which can be stripped from them by an aggressive Secretary of the Interior."

No serious attempt, owing to their remoteness, has been made to "allot" the Navajos. The result is they, under their Tribal Council, with the assistance of the past Commissioner Rhoads and present Commissioner Collier, have developed a certain degree of self-management. But "a little land hunger, an acquiescent Administration in Washington, could pitch them into beggary and wretchedness along with the rest." (Monsignor Flynn's eloquent letter, in last week's AMERICA, should here be re-read.)

The aim of the present Bill is to bring the Indians back under Federal protection. It "puts an end to the allotment system forever." Further it provides far-reaching educational reforms, tending to self-government and to the conservation of family life and social stability. Even though some serious practical inconveniences may be experienced at present from these reforms, they are a move in the right direction, in the opinion of one of our most experienced Catholic missionaries among the Indians, whom I recently questioned on this topic. They should help toward that goal of the Indian's rehabilitation for which Commissioner Collier and the Catholic missionaries are striving.

THE PILGRIM.

## Literature

### The Equivocal Ethics of Current Fiction

CAMILLE MCCOLE

THE general Catholic reader who tries to find his way about through the literary debacle that we call contemporary literature, must, indeed, feel very much like the old Negro who had been accused of several depredations upon his neighbor's hen coops. When haled before the judge and asked what he had to say for himself, Rastus replied: "You'ah Honah, I doesn't know nothin' about it, and what I does know I doesn't know fo' sartin'."

It is an incontrovertible fact, of course, that Catholics have always approached literature with the distinct advantage of having erected their critical structures upon more solid foundations than the high-vaulted temples usually raised to the glory of our present literary chaos. The criteria of the average non-Catholic critic have been those of negation; ours have been deduced from centuries of sound thinking that refuses to separate literature from life, the writer from certain responsibilities to his readers.

We have had clearly before us the conviction that there is a personal and infinite Creator; that man possesses a dual nature which involves a spiritual element or factor with a supernatural destiny; that we must acknowledge a world of permanent reality behind or beneath the world of phenomena known to sense experience or science; and that we must insist upon absolute and objective principles and standards of value—whether moral, logical, or esthetic. From these fundamental convictions we have, in turn, derived certain rather obvious principles: that it is impossible, in the final analysis, to divorce literature entirely from morality; that the writer has very definite responsibilities toward his readers; that he must look upon man as a human being by recognizing man's *human* dignity and freedom of will. These are sound principles, and it should not be necessary to show how implicit each of them is in the critical convictions I have offered as the essential ones acceptable to the Catholic critic or the Neoscholastic philosopher who evaluates literature.

No matter how well a novelist writes, regardless of how skilful he may be in handling the technical elements which go to make up good fiction; despite the acuteness of his observations or the incisiveness and beauty and power of his language—a novelist is still at some disadvantage when it comes to the writing of a truly enduring novel, unless his artistic vision is sound enough to enable him to avoid the Scylla of superficial sentiment, on the one hand, and the Charybdis of equivocal ethics on the other. For I remain convinced that most of our contemporary novelists invalidate the permanence of their work—not by any egregious lack of talent or skill—but because they either do not probe sufficiently deep into life's problems (and thus become overly sentimental); or because they attempt profound probings, circumlocutory discussions, of problems that really could be solved very directly if they only possessed sound ethical senses—and thus so distort the

emotional value of their work that their literary mountains really become mole hills.

More and more, it would seem to the serious student of recent fiction, are our novelists abandoning the universal human emotions which were the concern of novelists in former literary periods. And more and more are they coming to date their work by limiting their art to tortuous considerations of very specific ethical questions which the muddled morals of today try to make us believe are really complicated: birth control, materialistic eugenics, sterilization, euthanasia, suicide, fratricide, sexual promiscuity, etc. The novel with a sound ethical sense would see only one very direct solution to these problems; most of our present-day writers of fiction do nothing but equivocate about them in tedious and flowery language, glossed over with a veneer of thin sentiment. Let me cite a few examples.

In a tale by a particularly offensive but extremely popular and "influential" novelist, the central character at first refuses steadfastly enough to countenance a physical relationship with a woman whom he meets. He later hears that she has committed suicide in despair and because of her hunger for his illicit love. He reproaches himself for not having sanctioned the sin, and blames himself for her suicide: "Why had he withheld life from her? Why had he sentenced her to death? He felt his moral nature falling to pieces." Observe the equivocation by which the whole point of a very diffuse story is made to rest upon the fallacy that the end here would certainly have justified the means. The man feels "his moral nature falling to pieces"—not because he did what was right—but because he did not commit a great wrong?

Again, a very famous Continental novelist introduces to us a character who has just returned from the African jungles with an incurable disease. Knowing that he must die a lingering and painful death, he determines to take poison and calls in a friend in the medical profession to find out the name of a poison that will work most expeditiously. When the doctor demurs at thus violating the ethics of his profession, the man informs him that he intends to take some poison anyway; and assures the doctor that he might as well give him the desired information in the interest of friendship and mercy. The doctor does so; and the man poisons himself. Our novelist spins out many a jaunty paragraph making much of the doctor's idealism: he allows a great part of the dramatic force of his novel to impinge upon the "crucial" problem confronting him. But the Neo-scholastic philosopher might well wonder if, faced clearly by the ethics of such an issue, the doctor would have found himself—especially a doctor with this man's ideals—confronted by much of a problem at all. And the sane critic might pause to wonder just what would be left of this bulky novel if one or two of the bricks thus giving structure to its dramatic idea were pulled out from beneath it.

In another recent and very favorably received novel that comes to my mind, we are given the portrait of an over-sophisticated girl who is imprisoned because she steals salary money which rightfully is due her, which her em-

ployer refuses to give her, and which she has to have to hurry to the bedside of her dying mother. As if this situation were not in itself stupid enough, the "disgrace" of the girl's imprisonment is later made out (upon her marriage) as a strong argument in favor of her practising birth control. Her husband and she both agree not to have children because they would have too much to explain to them about their mother's years in prison! Thus the balance of the little feeling and emotion which the novel has is allowed to pivot around this "problem," until the effect of the heavy prose is about as artistic as the impression would be of a doughnut revolving around its own hole. Pardon my colloquialisms!

Vivisection is one of the ethical "problems" made much of in the latest effusive best seller of another "influential" novelist—this time, one who spends most of his time wading about in the turbid stream of consciousness. The background of this tale is a grim and fatalistic one depicting the convoluted morbidity and eroticisms of a group of characters on the Dorsetshire coast. Much of the effect of horror and physical repulsiveness which the novel leaves with its readers, is brought about by the introduction into the community of an insane asylum, whose director and sadistic assistant devote their time to the practice of vivisection. Many passages of the book are so conspicuous for their shocking elaboration of physical cruelty that only the most devoted disciple of the cult of cruelty could read them without a feeling of lingering aversion and nausea.

But to me the significant aspect of the author's use of this theme is this: he has proved himself ready to subscribe to the cheap and pernicious humanitarianism which is threatening to engulf us; but he has alienated himself completely from any genuine form of humanism. To get his effects he is quite willing to exploit his readers' nerves. But the ethical implications of vivisection he passes over lightly with a meretricious evasiveness that is just the sort most likely to deceive and mislead those people who look for their moral vitamins in the pink pills of fiction. He equivocates by leaving two confusing impressions with his readers: that vivisection is an extremely cruel practice (which it may become); and that it is an extremely immoral and illicit one (which it is not: see Newman's "Omnipotence in Bonds"). As a result, much of whatever pertinency or power his book possesses is invalidated; and we carry away from it merely the dissatisfied feeling that we have been "taken in" by a novel dependent entirely upon its physical power of shocking, a novel that is discordant, without esthetic value or claim to distinction. It should have occurred to this novelist that had he had a more sound ethical sense in handling this problem, not only would he have influenced his readers more in the direction of moral understanding, but at the same time he would have written a really much better novel.

The examples which I have adduced are indeed but a very few of the hundreds that our fiction of the last few years affords. They are illustrations of tendencies and nothing else. But when one pauses to reflect upon the flow of such currents, one wonders how so many of our

writers can so ruthlessly split hairs upon the matter of evading their responsibilities toward their readers. One questions the advisability of our writers' dealing so exclusively with the dated "problems" of our present-day muddled morals. And one is reminded that the Catholic novelist in America can begin now to take advantage of the ethical perspective which his philosophy gives him, by creating fiction that offers some promise of satisfying the unchanging heart of man in its quest for right direction. At least, the Catholic novelist will not have to tear down his entire philosophical structure before he begins. At least his foundations are sound.

#### REVIEWS

**The Eternal Galilean.** By FULTON J. SHEEN. New York: D. Appleton-Century Company. \$2.00.

That indefatigable preacher, lecturer, broadcaster, and writer, Dr. Fulton J. Sheen, has added one more to his long list of books. The present volume reminds one of Msgr. Benson's "Christ in the Church," though the viewpoints are markedly different. The pages breathe a deep love of Christ whom the writer portrays appealingly as alone having a solution for man's many troubles and difficulties. Re-telling the life of One who was a Galilean and lived in that small country 1,900 years ago, Dr. Sheen shows that Christ still lives, still vivifies and energizes those who seek and find Him, still dominates every heart into which He is allowed entrance. The book is a challenge to those who would disregard Christ and misinterpret Him. It is not merely that Christ's influence still prevails—so does Aristotle's—but Christ is alive today, touching men's souls personally and with authority. And it is the development of this personal relation between Christ and each soul which makes "The Eternal Galilean" compact with consolation for all those to whom He is "Jesus Christ, yesterday, today and the same forever."

F. P. LEB.

**Ireland's Loyalty to the Mass.** By FATHER AUGUSTINE, O.M.CAP. London: Sands and Company. 3/16.

No one need ever be reminded of Ireland's unflinching loyalty to the Catholic Faith; but we may not realize at first thought that it was the deep devotion to the Mass, in the hearts of the Irish, that was the inspiration that lay beneath their strength and fidelity. In this book Father Augustine has given us a history based upon the most competent authorities of the injustice and persecution to which the Irish were subjected after the reformation. In his interesting account of Mass houses, Mass rocks, Mass priests, and Mass hunters, he explains how it was the Mass, and the Mass alone, that gave the Irish the strength and perseverance to endure the terrible persecution of three centuries, to rise finally in victory over their enemies, and to live to manifest in triumph their love of the Divine Sacrifice in the glorious Mass at Phoenix Park in 1932. It is an account of heroic fidelity, that needs no touch of rhetoric to make it inspiring. Father Augustine has presented this glorious history with depth of learning and a sympathetic, vivid style.

J. F.

**The Face of Christ.** By C. C. DOBSON, M.A. Milwaukee: Morehouse Publishing Company. \$2.50.

There is three-fold interest in this important little book by the son of the poet Austin Dobson—Mr. Dobson's self-appointed task of rescuing a worthy British artist, Thomas Heaphy, from oblivion; Heaphy's laborious dedicated life of quest for and copying of early likenesses of Christ; its all-absorbing third interest, the authenticity of certain portraits of Christ, which turns the book into a secondary document. In neat style the author resurrects the shy Heaphy and by selection of significant details in his burrowing life of research convinces the reader of his ability as research worker in the catacombs and smuggler therefrom of their possessions via a

sketch pencil. Mr. Dobson stirs interest in the forgotten Mr. Heaphy as a personality apart from his artistic contributions. Yet the essential merit of this book is that it proves, as conclusively as historic document can, that in early century catacombs, notably the Catacomb of SS. Nero and Achilleo, and of St. Callixtus, and in early century churches, notably the Church of St. Pudentiana and the Church of St. Prassedes, there are authentic frescoes of Christ, although none were executed during His lifetime but were either "memory" pictures, as the cloth likeness attributed to St. Peter, or portraits at the instance of a verbal description of the Saviour. The author touches upon the Veronica pictures with their varying legends, dramatically presenting early Church background of hunted Christians scurrying under earth to Mass. The book is illustrated by Heaphy's delicately executed sketches. Discovery of minutest detail concerning Christ always demands instant recognition. We have records of what He did and of what He said but information as to His personal appearance is traditional and borrowed. Mr. Dobson's work, which by careful historic checking leaves little doubt as to the authenticity of certain frescoes, should be received eagerly—for what is more epic than the Face of Christ Who is God?

E. H. B.

**Social Thought and Action.** By the REV. ALBERT MUNTSCH, S.J. St. Louis: B. Herder Book Company. \$1.75.

Protestant churches have lost caste whenever they diverted their religious activity into the channels of social service. The Catholic Church, in imitation of her Founder, has steadily focused her attention on preaching the glad tidings of salvation without losing sight, however, of social service. The author of this book followed in the footsteps of his Master. He gives us the social message of Christ from the pulpit based on the tenets of His religion. Fine, thoughtful papers are these he offers us for inspiring reading, for sodality conferences, Catholic club meetings, reading circles, and sermons to thinking congregations. All through the pages there is discernible a cool and refreshing breeze of human consolation and of deep and sound asceticism clothed in neat and pleasing language. The sermons are doctrinal, not apologetic. Such weighty subjects as the Christian family, the church and the individual, the broken home, labor from a Christian viewpoint, the menace of the empty cradle, offer interest and instruction. The social value of Religious Orders and of Catholic education is bound to make a strong appeal. The papers might possibly have been enhanced and lost nothing of their dignity had the author interspersed appropriate illustrations drawn from biography, fiction, and humor. Father Muntsch could have dedicated his book to no living person worthier of the honor than Frederick P. Kenkel, K.S.G., K.H.S., a man of deep piety, sound judgment, solid virtue, and recognized far and wide for distinguished service in the cause of social justice.

P. H. B.

**Vatican Diplomacy in the World War.** By HUMPHREY JOHNSON. Oxford: Blackwell. 1/6.

This slight brochure of only forty-six pages is, perhaps, one of the most important documents on the World War that has been published in English. The author is a Father of the Birmingham Oratory, Cardinal Newman's religious home, and there is a Foreword contributed by Count de Salis, formerly British Minister to the Holy See. Although both these writers are English, they have been meticulously careful that no national bias should color their presentation of the documentary and political facts. Father Johnson begins his narrative with the Conclave of 1914, which elected Pope Benedict XV. The new Pope, unlike his predecessor, had never been a parish priest; but he had had a thorough training in diplomacy under one of the greatest statesmen of his era, Cardinal Rampolla. And after this preparation, by the call of Divine Providence Benedict XV was constrained to a reign as a "political" Pope, and from the day of his election to the Papacy his influence was exerted in every way to end the War. The Peace Note of Benedict XV to the Heads of the Belligerent Peoples, dated Au-

gust 1, 1917, is shown to be not an isolated act of Papal intervention, but the culmination of three years of effort during which the Pope never relaxed. There is a great deal of the War history that cannot be touched upon here. But towards the end Father Johnson raises a very vital question, and that is that if the estimate of Prussia by Chesterton and Belloc be true, then Benedict XV's efforts for a negotiated peace were singularly imprudent. The author does not, however, either assert or even hint that that estimate was or is necessarily the true one. This valuable tractate ends with a translation of the Peace Note of Benedict XV.

W. H. W.

#### BOOKS AND AUTHORS

**About Flower Gardens.**—The season of flowers, somewhat delayed, is with us again and into the garden flock the trained expert and the puzzled but willing amateur. L. H. Bailey has done a splendid service for both types in his "Gardener's Handbook" (Macmillan. \$3.00). Basing this work on his former popular book, "The Gardener," he has in alphabetical arrangement covered the whole field of vegetable and flower culture in a most satisfying manner. And the botanist should find it convenient reference, for the family groups are listed with the best known species, many being illustrated by clear drawings, and all described in happy detail, with frequent hints to the beginner as to choice and cultivation. It is a complete library of flowers and vegetables usually cultivated in the home gardens.

In the Britannica Booklet No. 9, "Botany: Plants and Gardening" (Encyclopaedia Britannica, New York. \$3.00), one finds an encyclopedia of information on the life and habits of growing things in all parts of the world. Being selections of articles from the latest edition of the Encyclopaedia Britannica, they are authoritative in their various fields of scientific classification, culture, use, as well as in the art of arrangement of flowers in the home and garden, and in the elaborate problem of landscape architecture. The illustrations are many and excellent, with frequent full-page plates in color and half-tone. The alphabetical arrangement makes every bit of information readily attainable. This unity of valuable contributions covering the whole of Botany is enhanced by the attractive format with strong binding and clear printing.

**Science of Government.**—Clarence N. Callender has edited some interesting papers of the American Academy of Political and Social Science under the title "The Crisis of Democracy, 1933." The book is divided into three parts, "Government of the People," "Government by the People," and "Government for the People." The number of authors is twenty. Each exposes a definite portion of the subject matter and proposes remedies for existing abuses. To construct a synthesis of the different essays would require more space than a literary editor would assign. Suffice it to say, that American political institutions, their virtues and their vices, are fairly well outlined. However, the remedies proposed will never be fully effective till the governing and the governed recognize that man in public as well as in private life is subject to the Law of God.

**Literary Studies.**—Practically all fields of English literary history are represented in the second series of "Essays in Criticism" (University of California Press. \$2.50), by members of the Department of English of the University of California. Two papers are given over to the romantic movement, two to John Donne, one to the eighteenth century, one to Shakespeare, and one to the ways of medieval annalists. For good measure there are also some highly stimulating studies on the theory of poetry and of fiction. The best known of the contributors are Sir John S. P. Tatlock, who traces the origin of the spurious St. Amphibalus to a scribal error, and Willard Durhan, who makes out a case for "The Poetry of Pope"; but all the studies without exception are more readable and interesting than such learned discussions generally are.

Students of Elizabethan criticism will be grateful for Clara Gebert's "An Anthology of Elizabethan Dedications and Prefaces" (University of Pennsylvania Press. \$3.00). In format and binding the book is a work of art, in every way worthy of its subject. The chronological range of the documents printed is from 1557 to 1623. With an eye to the general reader who will appreciate the archaic flavor of the selections perhaps more than the special student, the editor has provided the volume with helpful notes and a brief introduction explaining the conditions of publication in the days of Shakespeare.

**Ethics.**—"Ethics and Moral Tolerance" (Macmillan. \$2.50), by Arthur Kenyon Rogers, is written in a style so somber and sedate that it will appeal to few outside the circle of mature philosophers. As one makes one's way through its chapters on "Authority and Freedom," "Morality without Standards," and, particularly, "Feeling and Objectivity," it becomes clear that Dr. Rogers stands in urbane disagreement with some of the ethical systems (if they may be called "systems") more recently in vogue. Current Scholastic thinking is discreetly disregarded. Nevertheless, in the very climax of the discussion, this elementary Scholastic assumption emerges as a kind of conclusion: "We have no real right to prefer our own feelings except for some assignable reason; and the reason can only be looked for in the persuasion of a truer understanding of the objective character of the act."

Dr. Shailer Mathews in "Immortality and the Cosmic Process" (Harvard University Press. \$1.00) concludes to a kind of immortality which is not the persistence in existence of a spiritual soul. That is definitely discarded, for such a thing does not exist. But Dr. Mathews judges that living matter, "developing new personal characteristics as determined by organic relationship with the cosmic activities" (p. 40), can eventuate on a new level of existence. But he is frankly doubtful whether this new personal development "will be in the progeny rather than in the individual personality itself" (p. 41). And there the reader is left.

"America's Social Morality" (Holt. \$3.00), by James H. Tufts, is of the type in which one invariably finds the group or enlightened public opinion to be the source and the norm of the mores in any community. There is no such thing as a natural law. Confusion arises from the fact that no distinction is made between positive and natural laws or between laws controlling actions intrinsically good or evil and such as become good or evil by a positive law only. Again, kindness, helpfulness, and considerateness in a nation's character or women's desire for emancipation and freedom from restraint are all classified as morals on a par with such surface manifestations of violations of the ten codes of the moral law as wars, toleration of crime, unconscionable profit seeking, maldistribution of wealth, and a host of other industrial or political problems. The above errors are found basic in Mr. Tufts' book. Consequently, no other explanation but his could be given of America's social morality. The author does not undertake to declare dogmatically what America's morality ought to be or even what it is, but rather to explore the factors that make our standards so uncertain and in some cases shifting. The teachings of Reinhold Niebuhr and Henri Bergson, Socrates and Jesus, are placed on a par and are seen to differ in their appeal only. Undoubtedly, we need a Divine and universal lawgiver.

**Books Received.**—This list is published without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

CATHOLICISM IN EDUCATION. Franz de Hovre, Ph.D. \$3.48. Benziger.  
ECONOMIC MORALS OF THE JESUITS, THE. J. Brodrick, S.J. \$2.25. Oxford  
University Press.  
FIRST CHILDHOOD. Lord Berners. \$2.50. Farrar and Rinehart.  
JESUS CHRIST, REDEEMER OF MANKIND. \$1.00. Dolphin Press.  
LONG REMEMBER. MacKinlay Kantor. \$2.50. Coward-McCann.  
MINIATURES OF GEORGETOWN. Coleman Nevils, S.J. Georgetown University  
Press.

**Village Tale. Trail Dust. The Unforgotten Prisoner. The Moon Through Glass.**

Anyone who craves a false and distorted picture of American small-town life will find it in Phil Stong's novel "Village Tale" (Harcourt, Brace. \$2.00). The manner of telling the tale is inverted: it begins in Part One with an Argument, and progresses to a conclusion in Part Seven, which is a Preface. The perversities of the principal characters are paraded and condoned; the coveting of the neighbor's wife meets approval at the most sacred of human tribunals, viz., from the heart and lips of the man's aged and respected mother, and with the consent and acquiescence of the wronged husband. The lips of a young and attractive girl are smirched with words that are not only gross and foul, but treacherous and revoltingly profane. Suicide is pronounced bravery; and the criminal withholding of testimony sends a man innocent of murder to the scaffold! A story such as this is most emphatically not typical of American life. It is worse than a travesty. Has Mr. Stong been corrupted by Hollywood?

Clarence E. Mulford goes back to the early days of Hopalong Cassidy and the Bar 20 boys in his latest Western novel, "Trail Dust" (Doubleday, Doran. \$2.00). It is written in Mulford's ever-popular style, with the additional advantage of presenting what seems to be an accurate picture of a trail drive of cattle from the ranch to the market. Hopalong Cassidy is in charge of the drive. Assisted by Red Conners, Johnny Nelson, and others as well known, he takes the cattle through to market against the assaults of fake trail cutters, cattle thieves, and other perils. At times the novel seems almost historical, especially when mention is made of John Slaughter, famous in the frontier story of Arizona.

"The Unforgotten Prisoner" (Farrar and Rinehart. \$2.75), by R. C. Hutchinson, splendidly re-affirms the essential kindness of human beings toward one another. On the chaotically patterned canvas, afforded by post-War conditions in Germany and England, the author has painted a vivid portrait of Charles Saggard, an English officer, and his son in the dying German city of Birnewald, where starving civilians and army patrols fought in the street. In the manner of telling, in scope and characterization, "The Unforgotten Prisoner" is tremendous. Through the eyes of Colonel Saggard, of the boy Klaus, of street patrols, English parsons, Cabinet Ministers, clerks and returned soldiers, is visualized the tragedy, humor, and bewilderment of that dramatic time of confusion and attempted rehabilitation. Here is England after the War, trying to recapture the shadow of a time that had gone forever, and Germany sinking in the chaos of starvation and anarchy. Mr. Hutchinson's reportorial method, properly integrated as it is, results in a definitely objective treatment of the theme. "The Unforgotten Prisoner" is an unusually written book, well deserving the reader's attention.

"The Moon through Glass" (Knopf. \$2.50) is Coningsby Dawson's most recent novel, and a gripping one it is. Sally Vail was the victim of repression in her childhood; her girlhood romance with the boy next door was harshly censured; her friendship with his too modern mother promptly squelched. Sally's refuge was her grandmother who heartily disapproved her restricted upbringing. Her parents having been lost in Belgium in the early part of the War, Sally goes to live with her grandmother where she hopes to find freedom. A whirlwind affair with the exiled son of a family of rank ends in a secret marriage. The War interrupts their newly found happiness. He sets off to war, she takes up acting, and thus their courses diverge. Another wife appears upon the scene, Sally attains success upon the stage, and her husband is reported dead. In an effort to wipe out the marks of her first romance, Sally remarries—this time, a promising young writer—only to learn that her first husband is still living. From this climax Mr. Dawson guides the story to a dramatic close. The book is divided into two parts, the second section being a decided letdown from the first. This romance provides an evening of interesting reading which leaves keen mental impressions.

**Communications**

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

**Medicine at a Crisis**

*To the Editor of AMERICA:*

Your editorial comment on the family doctor in the issue of AMERICA for February 3 betokens a lack of understanding of the present condition in medicine, and suggests the need of your having a long vacation from the massive tenements of New York to the wide-open Western spaces.

There is no room for children in the piles of apartments in your city, and the family doctor would of course be handicapped on that account. The fact remains, however, that New York is the worst place in the United States for its over supply of specialists who seek crowded places, and whose unwarranted popularity and support is due to their self-advertising. They notoriously assume responsibilities for which they are ill prepared, because there are estimated to be two and a half times too many of them. Your neighbors in New Jersey appreciate this and are seeking to regulate them as should have been done decades ago.

You began your editorial with a reference to "President Hoover's Committee on the Cost of Medical Care." As a matter of fact, President Hoover had nothing to do with it whatever. It grew out of a meeting of certain prominent physicians, social workers, and influential people in public health and in the work of some of the large foundations.

Medicine is at one of its great crises, and more general medical care and less specialist care is what this country needs. Unlike Russia, which wants merely medical care, we are interested in a much better balanced distribution of better care, and a revised form of the old family doctor is the only answer.

San Francisco.

PHILIP KING BROWN.

**Figures Suggest Enormous Leakage**

*To the Editor of AMERICA:*

During the past year the population of the United States increased by 600,000. One-sixth of the country's population is Catholic and it seems quite reasonable to assume that the birth rate among Catholics is as high as the average for the country, therefore the number of Catholics in the United States should have increased by 100,000, even without converts. Actually 60,000 converts entered the Church, therefore there should have been a total increase of 160,000 members.

According to the figures published in the recent issue of the Catholic Directory the actual increase was about 50,000.

Must we, then, conclude that the annual leakage from the Catholic Church amounts to 110,000 persons? If this figure is anywhere near the truth, then the leakage from the Church is a problem which deserves far more attention than it has hitherto received from the Catholic press.

Surely some light on the causes of and the remedies for this deplorable condition would be both timely and profitable.

Los Angeles.

A. J. S.

**Remailing Appeal**

*To the Editor of AMERICA:*

I am writing to ask your readers to send me some Catholic magazines and Catholic newspapers, as I do not get any here. I am a patient at the Georgia State Prison tubercular hospital and I have a long sentence of fifteen to twenty years, of which I have served five years. I am a full trusty and have been for two years.

Route 5, Box 64,  
Milledgeville, Georgia.

JOHN MATTOX.

## C h r o n i c l e

**Home News.**—The strikes throughout the country grew more serious daily. In Toledo on May 24 two men were killed and many injured in clashes between National Guardsmen and strikers. In San Francisco, the most serious mass outbreak of the longshoremen's strike came on May 28, when several were injured. A general strike in the cotton textile industry was threatened for June 4 unless the order reducing the output of the textile industry by twenty-five per cent (approved by General Johnson) was rescinded. If called, the strike would affect 400,000 workers. Labor leaders claimed that the reduced output would mean a twenty-five-per-cent wage reduction. On May 29, Judge Nields, of the Federal District Court at Wilmington, Del., refused a preliminary injunction to the United States Government to restrain the Weirton Steel Company from interfering with an independent election of spokesmen for collective bargaining, under the supervision of the National Labor Board. It was believed the case could not be argued before September or October, and because of an inevitable appeal, the expiration of the Recovery Act in June, 1935, might find the Weirton case still in the courts. Because of this decision and the continued labor difficulties, the Wagner labor-disputes bill was expected to have strong Administration backing for a quick passage. On May 30, President Roosevelt signed the revised code of competition for the steel industry, to be effective June 11. He found it necessary to retain for the present the multiple basing-point system, but the number of these points was increased. He directed the Federal Trade Commission and the NRA to make a six months' study of this system. A provision of the code stated that the President would provide for a prompt election by employes of representatives of their own choosing for collective bargaining. This, however, failed to placate the steel-union leaders, who claimed that nothing material had been gained by the workers, and promised a general strike for the middle of June unless compliance with Section 7a of NIRA were obtained. In an executive order on May 27, President Roosevelt authorized the release of service industries from some of the fair trade practices of NRA codes, with the exception of those relating to minimum wages, maximum working hours, child labor, and collective bargaining. On May 28, General Johnson exempted seven service industries, in accordance with the President's executive order. The President on May 28 asked Congress to reconsider the excise tax on coconut oil, because it violated the "spirit and intent" of the Philippines Independence Act. At Gettysburg on Memorial Day, the President spoke of the "new understanding" which had united the country. He reviewed the United States fleet on May 31, as more than eighty war craft steamed into New York harbor. The House passed the Bank Deposit Guarantee bill on May 24, and approved the conference report on the permanent air-mail bill on May 29. An agreement on the

Stock Exchange Regulation bill was reached on May 26. Under its terms, the agency for administration will be a "Securities and Exchange Commission," consisting of five members appointed by the President.

**New Cuban Treaty.**—A new treaty of political relations between the United States and Cuba was signed at the State Department on May 29, and immediately sent to the Senate by President Roosevelt, who urged its approval. The treaty provided for annulment of the Platt Amendment, ending United States interference in the affairs of Cuba. The United States would retain, however, her naval base at Guantanamo. A commercial treaty, to supplement the new treaty, was under negotiation. In his message to the Senate, President Roosevelt stated that "by the consummation of this treaty, this Government will make it clear that it not only opposes the policy of armed intervention, but that it renounces those rights of intervention and interference in Cuba which have been bestowed upon it by treaty." Cuba celebrated the new treaty with the firing of guns at Fort Cabanas and with bells ringing and sirens shrieking. United States Ambassador Jefferson Caffery was cheered and complimented by the people and officials. Some days before, radicals, angered at the successful steps being taken by the Ambassador to bring peace and stable government to the nation, vented their fury on the United States Embassy, firing several shots through the door at a time when the Ambassador was supposed to be leaving the house. Later four terrorists attacked the automobile of H. Freeman Matthews, First Secretary to the Ambassador, warning him that the American Diplomatic Corps must leave Cuba at once. A soldier guard, Francisco Ortega, who was shot in protecting the Ambassador's home, died on May 28.

**United States and Russia Speak.**—In unequivocal terms, Norman H. Davis, chief United States delegate, declared at Geneva on May 30 for disarmament as the only path toward the "peace and progress of the world and the national security of each country." The United States, he said, would take part in every move in this direction, though it would not participate in European political negotiations and settlements. No new cures were offered, but Mr. Davis vigorously denounced the production of munitions and traffic in them, stating that our Government would join in measures for the suppression of this evil. Thereby the keynote of the American armament message was sounded. The importance of Mr. Davis' speech was overshadowed by a startling reversal of attitude on the part of Maxim Litvinov, chief Soviet delegate who had formerly placed disarmament, preferably total and immediate, as the primary issue for peace. He bluntly placed the guaranteeing of peace, through security, at the forefront. A permanent body for this purpose would be desirable; it would be an organ of the League, and would concentrate on the war problem. Collective international action would be the means of achieving security. On May 30, some tension was created through

the addresses of Sir John Simon, for Great Britain, and M. Barthou, for France, the latter objecting to the former's rather dogmatic insistence on the need of obtaining German cooperation.

**Disarmament Conference Reconvenes** — After a year's holiday, the World Disarmament Conference resumed the sessions of its general commission at Geneva on May 29. The United States was represented, as in the past, by Norman H. Davis, Ambassador-at-Large. The French delegation, headed by Foreign Minister Barthou, reflected strongly the militaristic interests of the country. Many foreign ministers were present. The chief immediate question at issue appeared to be: Should the conference quietly conclude its own existence, and hand over its affairs to the Council of the League of Nations? Or should it be kept intact, with the advantages of reorganization? The latter course was that evidently favored by the president of the Conference, Arthur Henderson, and by the two principal non-League Powers, the United States and Russia; the former, by France, Italy, and Great Britain. The French were said to be under the impression that if action could be delayed, and the present armament race encouraged to continue, the results would be a collapse on the part of the Nazi Government in Germany, which would be unable to keep up the expenditures. It seemed to be generally taken for granted that Russia would soon become a member of the League. Procedure at the conference, it was reported, would be mainly by public statements, widely broadcast, on the part of the principal delegates.

**The President's Arms Decree.**—The official attitude of the United States at the World Disarmament Conference was dramatically emphasized by the proclamation issued on the eve of the Conference by President Roosevelt, which forbade "the sale of arms and munitions of war in the United States to those countries now engaged in armed conflict in the Chaco." By this domestic prohibition, the technical difficulties attaching to an embargo were avoided. The President was empowered to issue the proclamation by a joint resolution that had been immediately previous adopted by both Houses of Congress. The American State Department was reported as exploring the degree to which the countries neighboring the two Chaco belligerents, Bolivia and Paraguay, would cooperate. It was said to be the first occasion in United States history that our Government had imposed a joint embargo on two warring countries. Protests from Bolivia, though anticipated, were not viewed as cause for alarm. In 1933 American exports of munitions amounted to \$1,050,045 to Bolivia and \$94,483 to Paraguay. For the first three months of this year the figures were, respectively, \$509,506 and \$175,718. At Geneva, the British and French each remained evasive on the arms-traffic situation.

**Mussolini's Address.**—The Italian Premier's long speech to the Chamber of Deputies on May 26 covered a lot of ground. Specifically, he touched upon the depre-

sion, the standard of living, disarmament, war and peace, international problems, exports, production costs, the gold standard, the budget, the need for economy, and the increase of military forces. To international listeners the last topic proved of the greatest interest. Italy, said Il Duce, at a cost of 1,000,000,000 lire would construct battleships up to the limit allowed by the 1921 Washington treaty. This would mean an addition of about 70,000 tons. Furthermore, at approximately the same cost, she would renew her air forces. The Premier also stated that for the next few years his people would have to adapt themselves to a lower standard of living. To increase exports by meeting the competition of other countries, Italians would have to lower the costs of production, and this, he declared, would mean a general lowering of salaries and wages. But he had no intention of depreciating the currency. The budget, showing an annual deficit of around 3,500,000,000 lire, must be balanced, but since higher taxation was impossible, a policy of strict economy was necessary, although at the same time public-works projects must be continued in order to give work to the unemployed.

**Naval Discussions.**—Invitations were sent out by Great Britain, it was revealed in London on May 25, to the United States, Japan, France, and Italy, to take part in bilateral discussions on naval problems preliminary to the conference due in 1935. The invitation sent to the United States was accepted at once; no formal replies had yet been received from the other countries. The Japanese navy reasserted its demand for a more favorable ratio. Premier Mussolini, of Italy, announced on May 26, that Italy would build battleships to the full extent of the Washington treaty of 1921. He expressed anxious skepticism as to disarmament, as a problem which "may be considered to have been exhausted."

**End of German Debt Conference.**—The conference that had long been dragging on in Berlin concerning the claims of foreign private creditors of the Reich came to an end on May 29 with a temporary and partial compromise formula which involved heavy sacrifices on the part of those accepting it. The British, French, and Swedish delegates accepted it with reservations, the Americans reserved freedom of action, and the Swiss rejected it. The formula affects more than 8,000,000,000 marks (about \$3,140,000,000 at current exchange) of long- and medium-term credits. It gives Germany a respite for six months, exempts the Dawes and Young loans from the settlement, and permits the creditors to choose between funding at forty per cent of the coupon's cash value or retention of the original coupons. The Reichsbank pledged every effort to provide the best possible in foreign exchange. The forty per cent represented about one-half of what the American delegates originally demanded. Joint debt talks with the United States were said to be under consideration by France and Great Britain.

**Events in Germany.**—Reich imports were severely

slashed in new regulations limiting foreign exchange for ordinary imports to five per cent of that spent in 1930. Bitter animosity was seen in the contest for army control between the German General Staff and the Stahlhelm on the one side, and the Hitler Storm Troops on the other. The Nazis sounded the alarm of a monarchist plot, denounced the ex-Kaiser, and over the radio network flayed all types of reactionaries. The old guard was determined to keep the Reichswehr out of the hands of the revolutionists. Herr Seldte was being discredited among the Stahlhelm for his willingness to submit the veteran organization to Storm Troop leadership. It was said that the Nazis were turning on the intellectuals, and the Left Wing of the party was pressing for an immediate drive against the rich. Further restrictions were placed on Catholic youth organizations and Corpus Christi processions were in some places deprived of the usual external pomp.

**Free State Abolishes Senate.**—On May 25, the Dail Eireann passed a bill by a vote of 54 to 38 to abolish the upper chamber of the Irish Free State. The bill will automatically become law within a year despite any opposition that might come from the Senate. The Government contended that the Senate hindered the will of the people by preventing the necessary legislation put forth by the representatives of the people. In the Dail, the Opposition vigorously protested against the passage of the bill, holding that the results would lead to a dictatorship. This was denied by Mr. de Valera who emphasized that the bill made no change in the form of governing except to abolish the Senate. In answer to the query of the Opposition as to why he did not declare a republic, Mr. de Valera replied: "It is because, when we declare a republic, we want our declaration to be effective. We don't want to have a débâcle, as we had in 1921." Meanwhile, on May 27, a Republican parade marched through the streets of Drogheda, while Gen. Owen O'Duffy addressed a Blue-Shirt gathering, the result being a clash between the two political factions. From an economic point of view the Irish Free State was reported to have made remarkable progress in the creation of many large industries. Though the economic war with Great Britain brought great distress to the large cattle farmers, the marked industrial revival has already eliminated the importation of many products, with the result that the Irish Free State is becoming more and more self-contained industrially.

**New Alliance Rumors.**—France and the Soviet Government were reported on May 26 to have reached a military agreement calling for "technical cooperation between their armies." This report arose neither in Moscow nor in Paris, but was carried by the Berlin dispatches and later unofficially denied in Paris. Naturally no details of the alleged agreement were published, except that cooperation would consist in the "exchange of certain plans and of inspection officers." It was reported, however, that very soon in the future the new rapprochement between the two nations would be made still closer by a proposed Eastern European mutual-assistance treaty, and then later

on by a public Russo-French entente or defensive military alliance. Rumors were also current to the effect that Marshal Petain, French War Minister, and his staff would visit Moscow for the Red Army maneuvers. American imports of apples and pears were critically affected by new quotas or taxes clapped upon them on May 31. The rise amounted to fifty per cent—an increase which would make further importations impossible, according to American growers. On the same day Parliament turned its attention to electoral reform, and debated whether the nation should adopt the proportional system of representation. Since the motion offered would have resulted in the dissolution of Parliament and the calling of new elections it was defeated. It will probably be brought up again in the near future.

**Rumania Keeps Cabinet.**—On May 25, rumors spread that a *coup d'état* was imminent, with former Premier Avarescu, backed by King Carol, ready to establish a dictatorship. It was evident that the pro-German element wished the removal of Nicholas Titulescu from the office of Foreign Minister. France was said to have warned King Carol that a change of Titulescu would be considered an unfriendly act. On May 29, Premier Tătărescu, after an audience with the King, declared the Government was sound and there would be no resignations.

**Colombia Has New Cabinet.**—President Olaya Herrera on May 30 reorganized his Cabinet, which is now composed of five Liberals and four Conservatives, as follows: Premier, Absalon Fernandez Soto; Foreign, Dr. Roberto Urdaneta Arbelaez; Finance, Esteban Jaramillo; War, Alberto Pumarejo; Education, Jaime Jaramillo Arango; Mails, Alberto Camilo Suarez; Agriculture and Commerce, Sinfioroso Ocampo; Industries, Francisco J. Chaux; and Public Works, Alfonso Araujo.

**China Attacks Reds.**—Canton joined Nanking in a defensive movement along the Fukien-Kiangsi border against the well-organized armies of the Communists, who have Russian support. Many airplanes were used in bombing the headquarters and supplies of the Red forces. Arrangements were completed for resuming traffic over the Peiping-Mukden railway.

The recent canonization of Don Bosco, who now becomes St. John Bosco, makes particularly timely an article written by Patrick O'Leary, who is one of his spiritual sons, and entitled "St. John Bosco, Friend of Youth."

It is generally known that slaves were owned in Maryland, and the Tercentenary makes interesting as well as timely John T. Gillard's article next week which he has called "Papists and Negroes in Early Maryland."

"Let Us Learn from History" from a professor of history, L. K. Patterson, will find in several epochs of Europe a situation similar to our own, and from which we may learn to take the proper action in good time.